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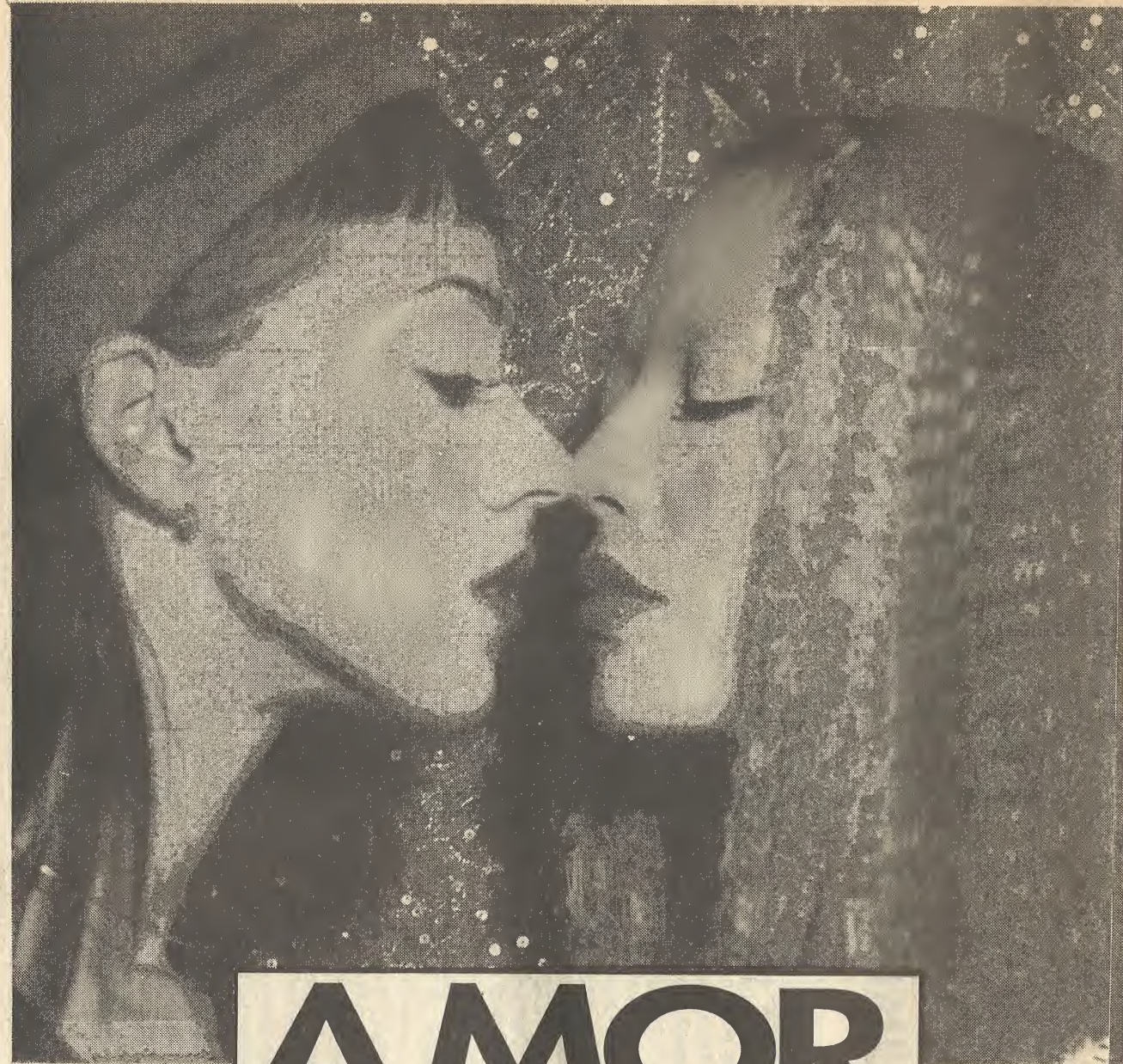
LOVE AND RAGE

Vol 4 Number 2

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April/May 1993 \$1

REVOLUTIONARY ANARCHIST NEWSPAPER



AMOR Y RABIA

Año 4 Número 2

Section in English

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PERIODICO ANARQUISTA REVOLUCIONARIO



Abortion Access Erodes in East Bloc

BY ELIZABETH BATIUK

ACROSS CENTRAL AND EASTERN Europe, women's access to abortion is being attacked by the Catholic Church and right-wing nationalists.

The capitalist market system in former Communist regimes has unleashed new forms of oppression on women. Women are being pushed back into the domestic realm, into the role of mother and wife. Women are being systematically excluded from the political processes of their countries and communities. Women are experiencing rising rates of sexist violence. The State needs to control social relations and women's bodies in order to organize the economy and the government for maximum profits. Displacing women from the work force and curtailing access to abortion reinforces the ideal of the nuclear family.

Reports on the current situations in Poland, Hungary, the Czech and Slovak republics, Albania, Kosovo, Bulgaria and Germany were given at a recent meeting of the Network of East-West Women (N.E.W.W.) in New York. (See the end of this article for a summary of these reports.)

Attacks on reproductive freedom in Eastern Europe are being shaped by three major reactionary political forces: nationalism, capitalism and social morality.

Reproductive freedom varies according to the area a woman lives in and her ethnic identity, according to the reports given on Croatia, Albania and Kosovo. For example, though once part of Serbia, Kosovo has a large Albanian population. Albanian women in Albania had access to abortion. But Albanian women in Kosovo were under heavy social and religious pressure not to abort any pregnancy, in order to bolster the Albanian population in the region. Indeed, there were popular rumors that doctors induced Albanian women to miscarry against their wills when they went for routine physical or prenatal exams. Nationalist ideologies are more concerned with increasing their ethnic populations and with enforcing moral and cultural homogeneity, than they are concerned with the economic strategy of the nuclear family.

Under Communism, women enjoyed legal equality and participation in the labor force. Some attempts were made to socialize housework. But all of Central and Eastern Europe still depends on the compulsory domestic labor of women. Women carry a double burden, typified

by the phrase "working mother," in both capitalist and Communist industrialized societies.

Abortion was freely available in Eastern and Central Europe under the Communists. In many places it was used regularly as birth control, due to the lack of decent contraceptives. These policies were regulated demographically by the State.

Now, reproductive freedom is at the mercy of the market rather than the State. In places such as Hungary and the Czech republic, price increases have severely limited abortion access. An abortion costs up to 80 percent of an average monthly wage. Because health care is no longer free and abortion is now considered "non-essential," choosing to have children is no longer considered a real choice in Eastern Europe.

There is an understanding that abortion is "something you take care of yourself," according to one woman's report on Albania. This is the experience of women's lives. Our rights are treated as less inalienable; our autonomy is subordinated to the interests of the State. For example, in the G.D.R. women had easy access to abortion, childcare facilities and domestic services. Yet women still suffered horrendously from the double burden of wage-work and house-work. The nuclear model was the only model of family. Uncritical acceptance of what is included in the private or unofficial realms perpetuates inequality.

Culture and social traditions are not likely to change by legislation alone. It is ineffective to simply politicize social relations: They are products of traditions, deeply ingrained ways of understanding ourselves. We must seize political and social power in order to have a material effect. It is clear that the nation-state is not a political structure which faithfully serves the interests of women. While women should continue to fight for increased participation within the current structure, we must keep the long-term goals of women's liberation in sight.

The Network of East-West Women represents a type of new political activism which is taking off from the social movements of the 1970s and '80s. This activism organizes across culture, economic status and political ideology. N.E.W.W. tries to change society through collective action, try to define our identity as women in progressive ways. The Network includes women from various political orientations. They pay attention to the process of change

(Continued to page 14)



A DEMONSTRATION FOR ABORTION ACCESS IN POLAND AT ST. PATRICK'S CATHEDRAL, NEW YORK

Anarchists Named In McLibel Suit

LONDON— HELEN STEEL AND Dave Morris, two supporters of the anarchist collective London Greenpeace, are named in a libel brought on by McDonalds. The hamburger giant is angry about the increasing visibility and success of anti-McDonalds activism in the U.K. and everywhere.

McDonalds is the worlds largest retail property owner and food service organization, with annual profits of billions of dollars from exploiting workers, murdering animals, destroying the environment, pushing unhealthy food, and indoctrinating children.

Over the years many people and groups have campaigned against "Mickey D's." In 1985 London Greenpeace, a small independent collective since 1970, launched a general anti-McDonalds campaign to try to coordinate and strengthen opposition. A special detailed factsheet titled, "What's wrong with McDonalds — Everything they don't want you to know," was produced, translated and taken to scores of countries.

Feeling the heat, McDonalds has responded with a two fist attack. On the one hand they have stepped up propaganda efforts, trying to portray themselves as friends to the environment and community. On the other hand they are using the legal system to harass and silence activists.

Libel laws are stacked in favor of the rich and powerful, and the court proceedings can be extremely expensive and lengthy. A range of organizations and media bodies were forced to "apologize" or face libel suits for daring to criticize the transnational corporation. (This has included the British newspaper the Guardian, Britain's Channel 4, Scottish Trade Unions Council, vegetarian and green groups, labor research institutes and many more.) Despite these attempts to intimidate activists, grass-roots opposition continued to grow, and so in September 1990 McDirtball filed a libel suit against two individuals connected with London Greenpeace.

Rather than halting protests, this threat to free speech has served to further damage McDonalds reputation and to strengthen the resolve of its critics. The defendants, Helen Steel and Dave Morris, backed by London Greenpeace and the McLibel Support Campaign, have resolved to fight this major libel case to show that intimidation must never be allowed to succeed.

McDonalds has tried to drag out the proceedings to drain the resources of the

defense, but it looks like they are going to try and rush through the second phase of the proceedings — the interrogatories — where the real details and evidence will be aired. Among the evidence they have so far successfully repressed are details of Helen and Dave's involvement: All they were doing was handing out the leaflets! They aren't even charged with writing the anti-McDonalds' spying on activists, including using an infiltrator. Funds are desperately needed. Support for Helen and Dave is being organized by:

London Greenpeace
5 Caledonia Road
London N1, England
Tel (01) (081) 837 7557

Copies of the allegedly libelous leaflet are available from:

Veggies
180 Mansfield Road
Nottingham, England

QUEER KILLINGS EXPOSE LEFT HYPOCRISY

BY K. SMALL

MONTREAL— ON THE NIGHT OF Sunday Nov 29, 1992 Yves Lalonde was beaten to death in Angrignon Park, Montréal. The next day police received an anonymous tip which led to the arrest of six neo-nazi skinheads, all of them minors. Although at first they did not seem to have been associated with any formal organization, later a membership card to the N.S.D.A.P./A.O. was found amongst their belongings.

The N.S.D.A.P./A.O. claims to be the heir to Hitler's N.S.D.A.P. (Nazi Party). It is based in Nebraska, having been outlawed in Germany.

Because the aggressors were neo-nazis and skinheads, the murder received a lot more attention than is usual for a homophobic killing. The next Sunday about thirty people held a vigil in the park. During the ceremony a statue of two clasped hands was unveiled, supposedly symbolizing tolerance. (So much for overt queer content.) The vigil was organized by the World Anti-Fascist League and featured speakers from the Canadian Jewish Congress, the

Black Community Coalition and one representative of the Lesbian and Gay community.

Responding to Lalonde's murder also became a priority for the Table de concertation des lesbiennes et gais du Grand Montréal, Montréal's new lesbian and gay network, which sent a letter to the Québec Human Rights Commission on Dec 9, 1992 demanding a public inquiry into homophobic violence. The letter stated that "this last murder is too much. We hope that it will be the last one caused by this senseless and hateful violence."

Unfortunately, although the murder of Lalonde was indeed "too much" (as was every such murder which preceded it), it was not to be the last resulting from homophobic violence. On Saturday, Dec 12, 1992, Daniel Lacombe, an allegedly heterosexual man, was murdered by a group of young men by a roadstop near Joliette because they thought he was gay.

This murder did not receive nearly as much attention from the left as had the death of Lalonde, probably because

none of the murderers turned out to be skinheads. Nevertheless, it seems that these "apolitical" killers were much more dangerous and effective than the nazis who had killed Lalonde. During their career as almost professional fag-bashers, the group managed to beat up about sixty men.

Four of the accused are free. Three of them did not even have to post bail, supposedly because they're minors. Only Patrick Paquette (18-years-old) has not been released: he is charged with manslaughter.

The left has, of course, paid much more attention to Lalonde's demise than it has to Lacombe's, and the reason is most probably a case of pure homophobia. The former is also a neo-nazi hate crime, and thus gives us all an occasion to discuss the extreme right, skinheads and the like. This is an example of homophobia on the left.

The homophobia of the right serves to strengthen its ranks, and the homo-

(Continued to page 5)

We are pleased to announce:
AMOR Y RABIA ... MEXICO
THE END OF THE SPANISH
SECTION?

A Production Group (P.G.) has been formed in Mexico City and they have produced a pilot issue of *Amor y Rabia* completely in Spanish. The P.G. Mexico is made up of members of Love and Rage supporting groups as well as members of other anarchist groups in Mexico City.

They plan to publish a monthly paper and offer it for international distribution. The Coordinating Group of the Network supports this project.

The P.G. Mexico has also asked that we discontinue the production of the Spanish Section in New York and that we distribute *Amor y Rabia* Mexico in its place. A decision has yet to be made and we would like to know what you, the readers of the paper, think. So please write to us.

Another Racist Police Murder

HAYWARD, Calif.— JERROLD HALL, A 19-YEAR-OLD African-American male, was shot in the head and killed by Bay Area Rapid Transit (B.A.R.T.) Police Officer Fred Crabtree on Nov 15, 1992. Crabtree was responding to a third-hand description of an "armed robbery" on the train, based on an anonymous complaint by an alleged victim. The complaining party claimed his Walkman radio had been stolen by two African-American men with a gun. No gun was ever found. Hall is dead: a racist police murder. John Owens, his suspected

"accomplice," is in jail on felony robbery charges. Officer Crabtree is armed again on active duty. The community is outraged. COPWATCH and Roots Against War have organized several demos. Send funds and letters of support to:

John Henry Owens Fund
c/o COPWATCH
2022 Blake Street
Berkeley, CA 94704

THE MINNESOTA EIGHT

MINNEAPOLIS— THE MINNESOTA EIGHT NEED YOUR SUPPORT. A COP WAS shot in Sept 1992, amid a tense gang-phobic atmosphere. In the weeks following the shooting, the police terrorized Black youth in south Minneapolis. Eight African-American men will stand trial: four charged with killing a police officer, three with killing an African-American man (whom the mainstream press suggested was a police informer), and one youth charged with both shootings. Together these young men are popularly called the Minnesota Eight. Pre-trial hearings did not go well, and the Committee Seeking Equal Justice for the Minnesota Eight desperately needs funds. Write to them to offer support at:

P.O. Box 40355
St. Paul, MN 55104

INFOSHOPS: THE MEDIUM IS THE MESSAGE

INFOSHOPS ARE PREVALENT IN Europe, especially in Germany where there are over sixty. The infoshop structure, comprised of regular national and international meetings and cooperative projects, forms an integral part of the autonomist movement there.

An infoshop is across between a bookstore and a library. Activists can go there to read or buy movement papers and books; buy paraphernalia such as stickers, masks and spray paint; attend meetings, lectures or films, or just plain hang out. Most infoshops rent a space, but many are in squats. Others use part of a cafe or center. Some are run by one collective, while others have a different group in charge each day. None of them have paid positions. Most infoshops have a women-only day either weekly or monthly.

Besides the groups running the infoshop, other groups use it as a meet-

ing place and as a mailing address. The latter is especially useful for security reasons. Members of many groups, not just those involved in "illegal" activities, don't want to be personally identified with their group. Instead of using a private address, which can be dangerous because of fascists and police repression, or apost office box which can be traced to a responsible individual, groups can have a mailbox at the infoshop. If the group has problems with their mail being opened or stolen, they can use a double envelope: inner addressed to the group and outer to the infoshop. (This is standard practice for criminalized papers in Germany.) If necessary, the infoshop needn't even know who is in the group. In case of a grand jury investigation, members of the group in question cannot then be identified by the infoshop collective. They in turn do not risk being in contempt of court by refusing to speak.

Infoshops could play a useful role here as well. With all the anarchist and autonomist papers around, no person can subscribe to all of them. Infoshops, receiving numerous movement papers, would help keep the movement better informed. Infoshops can be equipped with a telephone, fax or a computer, making communications that much easier between groups. And infoshops are useful in maintaining movement security.

For more on infoshops try contacting:

Papiertiger
Cuvryst. 25
D-1000 Berlin, Germany
Tel (49) (30) 618-3051

1-2-1
121 Railton Rd
London SE24, England
Tel (44) (71) 274-6655



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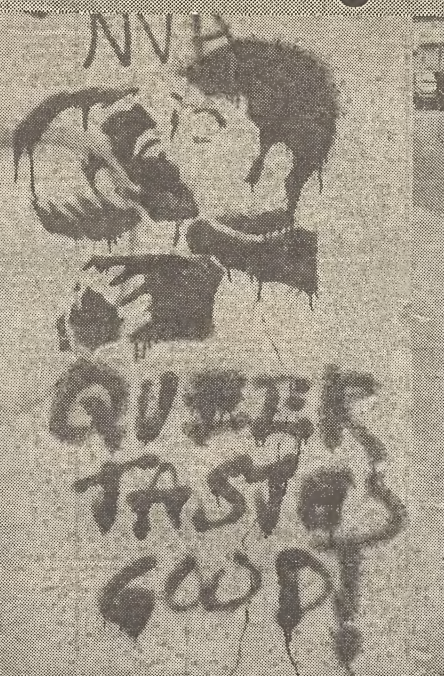
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Love and Rage Po Box 3 Prince St Station NYC NY 10012

Love and Rage Network

Love and Rage is created by the Love and Rage Network, a group of people from across North America who find themselves in general political agreement. *Love and Rage* is one of the many projects of the Network to which supporters contribute time, money and energy. Major decisions and overall policies are set by the Network.

Individuals and supporting groups who participate in the Network gather in an annual conference, at which most major decisions are made. The Network Council, comprised of up to two delegates from each supporting group, meet at least once between conferences to make interim decisions. A popularly elected Coordinating Group makes urgent decisions. Ongoing debates take place in our Discussion Bulletin (Disco Bull), out every six to eight weeks. More timely information goes out bi-weekly in the Network Bulletin. Day to day editorial decisions about the paper are made by the volunteer Production Group (PG). A group of elected Coordinators shares responsibility for the general work of the Network. Two of these Coordinators, the Co-Facilitators, work with the PG on production of the paper and help coordinate the projects of the Network. In an effort to further democratize and strengthen the Network, temporary Regional Organizing Contacts volunteer to be a contact for their local areas.

The Love and Rage Network is not a closed circle of friends. You can become part of the Network and participate fully in the decision-making process. Ask the person who sold or gave you this paper, or write to one of the many Love and Rage contacts listed in this paper.

Coordinating Group

Eric, Atlanta, GA
 Liz, Boston, MA
 Paul, Berkeley, CA
 Ana, Mexico City
 Terry, New York, NY
 Crystal, Chicago, IL
 Jodi, Columbus, OH
 Jean-Marc, Minneapolis, MN
 Fur, Atlanta, GA
 Gene, Newark, NJ
 Ojore Lutalo, Trenton, NJ

Coordinators List

Regions Coordinator
 Britt, 702 S. Illinois Ave. Apt. 115
 Carbondale, IL 62901

Network Coordinator
 Shannon c/o Love and Rage

Interorganizational Coordinator

Phillip, 27 School Street
 Somerville, MA 02143

International Coordinator
 Todd c/o Love and Rage

Finance Coordinator
 Matt c/o Love and Rage

Fundraising Coordinator
 Rick c/o Love and Rage

Info-Share Coordinator
 Jodi c/o AA, PO Box 10007
 Columbus OH 43201

Discussion Bulletin Coordinators
 Jean-Marc and Nikolas
 PO Box 581354, Minneapolis, MN 55458-1354

Co-Facilitators
 Dema Crassy and Ms. Tommy Lawless
 c/o Love and Rage

Production Group: Gene, Christopher, Bob, Matt L, Rick, Sara, Matt B*, Shannon, Todd, Tommy, Pablo, Dema, Greg, Beth, Paul, Dave [PG Members who didn't work on this issue are marked with an "*"]

Translators
 Eugenio, Todd, Ana*, Gustavo*, Pablo

Love and Rage is printed on recycled paper, using soy-based inks. *Love and Rage* is printed by a union printer. ISSN # 1065-2000. Submission deadlines for the next two issues: April 15, and June 15. When we don't have the money to produce our regular twenty-page full-size edition, we produce an eight page "Broadsheet" edition. If you're having trouble getting the paper, please call (212) 569-0989 or (201) 344-3397.

Boring Disclaimer

Look. Articles, Letters, Notes of Revolt, and other things printed in *Love and Rage* do not necessarily represent the opinions or views of the Love and Rage Network or of any person involved therein. We print a variety of articles for a variety of reasons, including articles we don't agree with, because we believe that they are interesting or provocative. So there.

Love And Rage
PO Box 3
Prince Street Station
New York, NY 10012
(212) 569 0989 or (201) 344 3397
email: loveandrage@igc.org

T i m m m b e r!

BURLINGTON, Vt.— SEVERAL electrical utility poles in five Vermont locations have been sabotaged since April 1992. The utility poles have been notched, cut or drilled in a way that makes them fall down in strong winds or heavy snowfall. The Central Vermont Public Service Corporation has received a letter saying that three utility poles needed to be replaced and that there could be other consequences unless they dropped their contract with Hydro-Quebec. This contract, which is between Hydro-Quebec and 17 Vermont utilities, has been the subject of controversy for several years because Hydro-Quebec is planning to expand to provide extra, unneeded power to these companies. These plans threaten the indigenous lifestyles of the Cree, Inuit and Innu peoples of Northern Quebec. The plans threaten fragile habitats and the future of several species that live in them. ★

NOTES of revolt



KICKING THE KLAN'S KABOODLE

Toronto

FOUR HUNDRED ANTI-RACIST DEMONSTRATORS CONfronted 30 nazis on University Ave. on Jan 25, 1993. The demonstrators were attacked and arrested by Metro Police Officers on horseback with clubs. The Metro Police then cleared a corridor to allow the 30 nazis access to the courthouse. The nazis turned out in support of the Heritage Front, a white supremacist group, for the Canadian Human Rights Commission Hearing. Heritage Front leader, Wolfgang Droege, commented: "I wish the police were not there so we could take care of this once and for all." Yeah, right! The police attacked the mildly-behaved crowd for no apparent reason, except to create a deliberate diversion to allow nazis into the courthouse. This is the second time this has happened at a Heritage Front hearing.

Klanbusters joins with Anti-Racist Action in calling for all charges to be dropped against anti-racists!

Klanbusters, P.O. Box 146, Station P, Toronto, ONT M5S 2S6, Canada, Tel (416) 968-2127, Fax (416) 964-2111

THE JOURNAL BODY MEMORIES: *Radical Perspectives on Childhood Sexual Abuse*, is seeking submissions of articles, artwork, critical analysis, personal stories and poetry. "We are not just looking for a road to recovery, but also a road to revolution." (It is also a great zine doing important work. You should read it.)

P.O. Box 14941
Berkeley, CA 94701

PANTHERS UP FOR PAROLE

LEAVENWORTH, Kan.—THE NEW Jersey State Parole Board is considering Sundiata Acoli for parole and will render a decision in "a couple or more months." Hearings at Leavenworth went as well as can be expected, though the prison officials refused to allow Sundiata's lawyer, Soffiyah Elijah, to attend the hearings. (For background on the case see *Love and Rage* Vol. 4 No.1)

Sundiata wishes to thank people for the outpouring of support letters, and stressed that we need to flood the N.J. Parole Board with letters calling for his immediate release. (You should refer to Sundiata's slave name, Clark Squire, in your letters.)

Send letters to:
The New Jersey State Parole Board, CN-862, Trenton, NJ 08625, Fax (609) 984-2190, Tel (609) 292-4257

Also send a copy to:
The Sundiata Acoli Freedom Campaign, P.O. Box 5538, Manhattanville Station, Harlem, NY 10027

OAKLAND, Calif.— GERONIMO ji Jaga (Pratt), former Black Panther, has a parole hearing on May 21. Send letters demanding his release to:

John Gillis, Chairperson, Board of Prison Terms, 545 Downtown Plaza, Suite 200, Sacramento, CA 95814

Send a copy of the letter to:

International Campaign to
Free Geronimo ji Jaga (Pratt)
P.O. Box 3583, Oakland, CA 94609

Vancouver

THREE THOUSAND ANTI-FASCIST DEMONSTRATORS took to the streets in protest of a visit by Tom Metzger, leader of the White Aryan Resistance, on Jan 22, 1993. Four hundred action-oriented protesters discovered Metzger's real location, a nearby hotel, and gained entrance. The speech was disrupted shortly after it began, and police escorted the nazis safely out the back. A few protesters were arrested. Gord H., who puts out *OH-Toh-Kin*, is facing serious felonies, including concealed weapons, explosives, masked and mischief charges. To express support, contact:

Arm The Spirit
P.O. Box 57584, Jackson Station
Hamilton, ONT L8P 4X3, Canada



Calendar

April 24

Love and Rage Network Council
Meeting

Washington D.C.

Send in your registration form today!

April 25

March on Washington D.C. for
Lesbian, Gay and Bi Equal Rights
and Liberation Now

Contact: Love and Rage

May 20-31

EF! Northeast Regional Gathering
Willoughby State Forrest, VT
Contact: P.O. Box 804, Burlington,
VT 05402 Tel (805) 658-2403

June 27 - July 4

EF! Rendezvous

Mt. Graham, AZ

Contact: AZ EF!, P.O. Box 3412
Tuscon, AZ 85722

July 7-11

(Tentative)

Love and Rage Annual Conference

San Diego, CA

Contact: Love and Rage

July 16-19

Holiday in Beirut, USA @ Gathering

Portland, OR

Contact: Rosebud Commons
1951 W. Burnside, Box 1928
Portland, OR 97209

July 29 - August 1

The Frenzy @ Conference

Vancouver, B.C.

Contact: Box 122, 1895 Commercial
Drive, Vancouver, B.C. V5N 4A6

July 30 - Aug 2

Mid-Atlantic @ Gathering

Contact: Wooden Shoe Books
Tel (212) 569-2447

Sometime Soon

Midwest @ Gathering

Contact: Practical Anarchy
P.O. Box 173, Madison, WI 53701

A directory of over 1000 useful radical contacts
from around the world is available for \$2.00 per
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copy from:

P.O. Box 3, Prince Street Station, New York, NY
10012

or through e-mail at loveandrage@igc.org

Scene News

ANN ARBOR, Mich.— THE LAB IS a collective house that sponsors shows every weekend in their basement. Visit them at 144 Hill. Zip is 48104.

AUSTIN, Texas— FOR ALL OF y'all unfamiliar with the anarchist milieu in Slackerland, the Atatl Collective sends a report. Last year the Students for a Classless University Movement (S.C.U.M.) was created to give the U. of Texas community a kick in the ass.

Anarchist activity here has been riding a real rollercoaster. Highs have included protest around the Republikkan Convention in Houston, a very fun anti-Labor-Day march, and anti-Columbus-Day actions which featured a Columbus piñata bash complete with gratuitous scramble for bloody-eyeball-shaped candy! The new year has seen anti-Klan actions (see Page 11) and the second Circle A Roundup/Gathering.

Contact us at:

504 West 24th Street, Box 81, Austin, Tx 78705

BOSTON— THE TOOLS COLLECTIVE holds weekly meetings and forums, distributes literature and organizes shows. Stop by their space at 107 Brighton Ave., or contact them at the same address, 02134.

DETROIT— CHECK OUT 404 WIL-LIS, an @ space that offers a community meal every Sunday and hosts workshops, meetings, shows, a coffee-house, poetry readings, films and Pandora's Box — a wimmins art display/performance. Men often provide childcare and meet in an anti-sexist group and produce the zine, *Out Male*, as a reflection of gained awareness. Zip is 48201.

KINGSTON, Ontario— MEMBERS of the Class War Mountain Bike Club protested the Ottawa/Hull Auto Show, passing out leaflets on the true costs of our oil-based society and displaying a banner that read "Destroy the Auto-Culture." @utonomous Green Action helped to organize anarchists from Montreal, Ottawa, Kingston and Toronto to protest the ARMX Armaments Trade Show March 17 in Ottawa. Contact @utonomous Green Action, P.O. Box 4721, Station E, Ottawa, Ontario K1S 5H9, Canada

SAN DIEGO, Calif.— THERE IS A new @ community center in San Diego that's open 3:00-8:00 p.m., seven days a week, with free food every Thursday at 7:30p.m. Food Not Bombs! (F.N.B!) meets on Sundays and Love and Rage Conference Organizing Meetings are Sundays 6:00 p.m.

915 E Street, San Diego, CA 8722 Tel.(619) 239-8722

ST. LOUIS, Mo.— LAST FALL A local F.N.B! started. We are now serving two days a week. Although not all members are anarchists, F.N.B! has offered us space to work together sharing anarchist ideals. Initially centered around the food issue, the group is now developing plans for a collective, affinity actions and squats. We also support local protests, strikes and political events. An Anarchist Youth Federation (A.Y.F.) chapter has also recently been born.

Contact F.N.B! c/o 520 Kingsland Ave. Apt. 1N, St. Louis, MO 63130

Contact A.Y.F. c/o P.O. Box 5202, St. Louis, MO 63139

VICTORIA, British Columbia— Greetings from the Hairy Ass Commune! In the past two years Victoria has become a bevy of anarchist activity! Womyn here are producing an anarchy-feminist zine, *H.A.G.* Also active: a new A.B.C. chapter, Terra Primal (the local Earth First! group), an anti-authoritarian theatre group, Anti-Nazi Alliance, F.N.B! Victoria and Earth Liberation Front, a new Love and Rage supporting group who works in solidarity with sovereign First Nations. Committed activists are invited up for the summer to protest logging on First Nation lands. Bring your hemorrhoids.

Contact us c/o A-5 1720, Douglas Street, Victoria, B.C. V8W 2G7, Canada

BY PAUL DALTON

NINETEEN NINETY THREE HAS BEEN called the "Year of the Queer." Many, both inside and outside of the queer community are talking about the great victories of the past year. (By queer I mean lesbian, gay, bisexual, and transgender.) They cite the defeat of the viciously anti-queer initiative in Oregon, the election of a president who says, however quietly, that we deserve human rights, and the imminent end to the ban on queers in the military as pointing toward a new, stronger, more visible role for us in every level of society. The 1993 March on Washington is looked to by many as our collective "coming out" to America, where we show our numbers, our strength and our power.

There is no doubt that we are more visible, and potentially more powerful than ever. This new found visibility has sharpened the attacks from our enemies. On the same day the Oregon measure was defeated, Colorado voters amended the state's constitution to prevent civil rights protection for queers. Throughout North America queer bashing has increased.

But our struggles are not confined to the "straight" world. Racism, sexism and classism are very pervasive within queer culture and institutions. An increasingly powerful and reactionary queer — if you will excuse the term — bourgeoisie has sprung up in San Francisco, New York and other large cities. This class of capitalists, politicians and cops are the same as any bourgeoisie; they live parasitically off our work, our culture, and of course our bodies. Not surprisingly they are mostly male and mostly white. We also struggle amongst ourselves over our most basic unifying issue: sexuality. Slow to learn from our collective experience, large sections of the queer community actively fight to further marginalize bisexuals and transgendered people. The fact that the March on Washington refused to include any reference to transgendered people, and almost did the same with bisexuals, is outrageous. If we are truly struggling for a world free of prejudice and oppression based on sexuality, then we must be inclusive of all queer people.

These struggles represent larger debates within the queer communities over both politics and tactics, a debate that reveals much about our strengths and weaknesses. On one hand we created some of the most effective and vital direct-action oriented groups in recent memory. Many young queers have grown up in a sort of culture of resistance — learning early on to directly confront their enemies and, importantly, knowing that they can win.

On the other hand, the links between our struggle and the struggles of oppressed people everywhere have not been made effectively. We have allowed ourselves to fall into the trap of ghettoizing our struggles. We can only succeed if we make those links and we struggle together.

Clinton's election poses a new set of problems for radicals within the queer community. Clinton's willingness to include some of our issues in the public debate has led many to see him as an ally. This is a dangerous

misconception that has the potential of setting queer activism back: out of the streets and into the Capitol, the boardrooms, and, gulp, the military.

If our goals are to assimilate into the mainstream of American economic, social and political life, then it makes sense to seize this opportunity and work to get our leaders accepted within the centers of power. If we are successful we can expect some legislative protection and the emergence of a strong queer power struc-

Questioning (Queer) Authority

ture at every level within the government and economy.

Where would that leave us? It would mean the rich, educated, white and male among us would all have the power of their straight counterparts. It would mean that we would become another microcosm of American society, complete with its racism, sexism, classism and so on.

We already have the embryonic structures of such a world. We have union-busting businesses owned by queers. We have misogynist harassment of women in the Castro and on Christopher Street. We have an

economy run by white men. We even have openly right wing queers supporting police crackdowns on our demonstrations and rallying behind "our troops" throughout the world. If this is the world you are struggling for, get out the vote, support queer owned businesses, and join the Log Cabin Club.

If, however, we are struggling to end the oppression of all queers, women, people of color, youth, P.W.A.s..., then we must take a different approach. We need to take the direct action and militancy from ACT UP and Queer Nation and add it to a broader political perspective that sees the many layers of oppression that confront us and works to link our struggles together.

We need to confront the inequalities and power games in our own communities. We need to respect picket lines at queer businesses. We need to recognize and support the battles that queer women and people of color are fighting within our own movements. We have to fight against the bi- and trans-phobia. We must realize that liberation is born out of struggle, not legislation or negotiation.

We have revolutionary potential, but we are not inherently revolutionary. Yes, our very existence challenges the norms of patriarchy, but the power structures that run this country have shown a remarkable ability to assimilate sectors they had formerly shut out, when faced with the possibility of radical change. Was it really a victory for us to have Pete Williams, a gay man, as the Pentagon spokesman for the Gulf slaughter?

As anarchists we struggle against all forms of domination. As queers we live the daily reality of that domination. Together we offer a radical, street-based, direct-action approach to political struggle. We fight to defend our communities from attack and to confront those who seek to destroy or control us. We struggle against the emerging queer bourgeoisie with the same vigor we fight the straight bourgeoisie. We will attempt to be part of making the connections between heterosexism and other forms of domination. Our goal is nothing short of revolution based not in a vanguard party, but in the communities, in the streets and in our bedrooms. ★



My Own Private Islam

BY YUSUF AL-HALLAJ

AS I WRITE THIS ARTICLE, THE majority of my one billion fellow Muslims are fasting from dawn to dusk in this, the holy month of Ramadan. In the past, I have fasted myself and have felt an extraordinary sense of self-purification as well as a strangely transcendent identification with Muslims all over the world. But as I began to question certain precepts of orthodox Islam, my commitment to fasting dwindled. Today, the fourth day of the ninth month of the 1413th year of Islam, I will indulge in three square meals, and I will not feel guilty for a very simple reason: I am gay, and my religion, or more particularly, my co-religionists, say that I have sinned. And not only will I be punished in the afterlife, but I should be punished in this world too: lashing, imprisonment or death, depending on the discretion of the state ruler, in accordance with Islamic law.

I feel no compulsion to identify, transcendently or otherwise, with my fellow Muslims, my brothers and sisters who would condemn me for loving a man. Islam's condemnation of homosexuality

has not precluded homosexuality in Islamic societies, past or present. Iran in particular has had a long history of male-male sex and love (less is known about lesbianism in Muslim nations). Nineteenth century Egypt saw European travellers visiting not just to see the Pyramids and the Nile, but to look for pretty Egyptian boys too. Sufism, a mystical branch of Islam, has a history of toleration of homosexuality, and in Pakistan there is a province where they say all men are fags, a stereotype not entirely devoid of factual basis. Needless to say, gays and lesbians "out of the closet" are unheard of in Muslim countries. In places like these, closets are for clothes, and then some.

To be a Muslim in the U.S., irrespective of sexuality, is to confront a daily assault of ignorance with respect to Islam. In the media, in the classroom and in people's minds persist some of the most inaccurate and utterly stupid notions of Islam. I often feel like Islam's most ardent defender, a religious vanguard writing to newspapers with tallies of the number of times they have used "Muslim" and "fundamentalist" and "extremist" and "terrorist" inter-

changeably in a given week; correcting professors on the meaning of the word *jihad*; explaining why *Aladdin* is grossly offensive. I sometimes forget that the majority of the people I am so often defending would think me an abomination if they knew about my orientation and would even want me killed. As harsh as the West is to Islam, Muslims are by and large ten times so toward gays and lesbians. These are my people.

Of course I am among Islam's strongest critics as well, or more precisely, I am among the strongest critics of Muslims, particularly those who start every other sentence with "The Quaran says ..." or "The prophet said ..." In general, I know better than they what the Quaran says or what the prophet did. The dissident always knows the history of his or her people better than do others, if only by necessity. And yet, these are dangerous times. Too harsh a criticism of a Muslim is often taken as an attack on Islam, and one need only recall the furor provoked by Salman Rushdie to realize the peril in this.

For most, coming out of the closet is difficult enough without the threat of religiously sanctioned bodily harm. I greet my fellow Muslims with the same hand with which I stroke my lover's penis, but they will never know it. Nor will they ever know the joy I feel or the love that I

share with my man. For my part, I will never know what it is to be accepted by the only community I have ever really known. There is a profound cowardice inherent to my closeted way of life, but ultimately I am more comfortable defending Islam than myself. Rushdie is not the only one driven into hiding by Islam. ★

Network Council

We're expecting oodles o' people at the Network Council Meeting on April 24, in Washington D.C., so please register ahead. Write to:

Chris Day c/o Love and Rage
PO Box 3
New York, NY 10012
(212) 569-0989

Name _____
Address _____
City _____
State/Province _____
Zip/Postal Code _____
How many of y'all are coming? _____

If you, or members of your party have any specific needs, such as childcare, differently-abled accessibility, translation into Spanish or French, or anything else, please let us know.

BY LIZ A. HIGHLEYMAN

THE GAY, LESBIAN AND BISEXUAL MOVEMENT has shifted from a broad liberation focus to a conservative, assimilationist course. Nowhere is this more evident than the focus on gay inclusion in the military.

In this article I often use "gay" as shorthand for "gay, lesbian and bisexual." I usually prefer "queer" as an inclusive term, but since the essence of the military is obedience and conformity, I think that association with the military is the very antithesis of "queer."

Some claim that the focus is not on the military itself, but on the "larger issue" of discrimination. This argument rings hollow. Same-sex erotic expression is illegal in most states and age of consent laws are considerably higher for same-sex relationships. The criminalization of sexual relationships affects far more gay, lesbian and bisexual people than exclusion from the military. Why then is the movement focusing on military exclusion instead of, say, repealing sodomy laws? It seems the movement wants to appeal to the "general public," and since the mainstream thinks that patriotism is good and sex is evil, the movement is emphasizing the patriotism of gays and keeping their sex lives in the closet.

The military ban on non-heterosexuals is wrong, and it's absurd that the government spends time and resources hounding gay people out of the service. But it's a mistake to focus the energies of the gay movement on this issue, especially since many gay, lesbian and bisexual people think the military is a reprehensible institution.

All gays, lesbians and bisexuals do not share the same political leanings — our opinions range from radical left to reactionary right. Yes, there are nationalistic and war mongering gay, lesbian and bisexual people. There are also those who cheat, rape and kill; these actions do not become acceptable when done by non-heterosexuals. Just because some heterosexuals are sanctioned to kill in the name of the state does not make it right. No one should be pressured to support actions they believe are wrong simply because they share a sexual orientation. The gay movement's current party line is that we are "obligated" to put aside our moral qualms and political convictions and rally around the "larger issue" of discrimination. Yet for some of us, opposing militarism and its associated values is as important as struggling for equality.

One expects gung-ho rhetoric from conservative gays, but it's surprising to hear it from self-identified progressives, who claim they do not support the military itself, but do support those gays who choose to be in the military. ("Love the sinner, hate the sin?") Yet

the current rhetoric does in fact support militarism. We've been hearing a great deal about the "right to serve one's country," but no examination of the fact that in the U.S. today "serving one's country" means carrying out the whims of the politicians in power. We hear about how "bravely" and "honorably" gay soldiers served in the Persian Gulf. How "brave" and "honorable" is it to drop high-tech bombs on helpless civilians in an attempt to prop up a president's macho image and his cronie's bank accounts? I acknowledge the need for self-defense, but the U.S. military's engagements have not been anything like defense of the country since World War II. By parroting the conservative line about the glories of war and military service, the "gay leadership" is endorsing militarism, whether it wants to or not.

The platform of the March on Washington expresses an opposition to all forms of oppression. How can this be reconciled with the oppression that the U.S. State, using its military tool, perpetrates against less powerful people around the globe? The U.S. has propped up numerous genocidal regimes and supports governments that brutally oppress gay people, women and indigenous people. It is more than ironic that a movement that claims to struggle for human rights can at the same time embrace the "right" to participate in an institution that denies the human rights of others. One would hope that gay, lesbian and bisexual people, having experienced oppression themselves, would be less willing to act as a finger of the iron fist of the U.S. power elite. Sadly, this does not seem to be the case.

It is true that low-level military personnel do not make policies, but they are trained to obey and conform, to kill and die without question. They are trained

to ignore their conscience and not think about what is right or wrong (or to believe that the U.S. and its allies are always right), thus behaving more like robots than thinking human beings. I can only laugh at Orwellian names like the National Gay and Lesbian Task Force's "Military Freedom Project," the only "freedom" associated with the military is the freedom to consign oneself to slavery.

The military helps to promote the dominant ideologies of our culture, ideologies that are homophobic, sexist, racist and capitalistic. Discipline is maintained

by playing on men's insecurities about their masculinity. Militarism and masculinity are closely associated in U.S. culture. Anti-war demonstrators are regularly referred to as "pussies" and "faggots." A man who prefers negotiation to violence is being "soft" (impotent?). Military officials are probably correct that acceptance of homosexuals would disrupt military discipline — they would have to find other means of control besides exploiting men's terror of being seen as less than "real men." This same terror is at the root of gay bashing and misogyny. Macho aggression is so strongly reinforced by the institution of militarism that it is hard to imagine one without the other. Militarism and homophobia/misogyny are two sides of the same coin.

Some have asserted that the inclusion of gay, lesbian and bisexual people will change the character of the military for the better. Is the military (or society) no longer sexist because

women are allowed to participate? The Tailhook scandal shows that this is clearly not the case. It is much more likely that participation in the military will change the character of the participants. Will gay soldiers strive to be especially obedient and brutal in an effort to prove that they are "real men?" How will gay soldiers react when they are called upon to prop up repressively homophobic regimes (as women soldiers were forced to do in support of the misogynist regime in Saudi Arabia)? What about the future generations of gay, lesbian and bisexual youth who will be forced into the oppressive military system if a draft is reinstated?

Many argue that the fight for military inclusion is about equal economic opportunity. There is no denying that many people enter the military because they have few options for education or employment. But if this is our concern, we should focus on changing society so that people's choices are not so limited. Despite its recruiting advertisements, the military is not an employment agency or a job training service. Its purpose is to enforce the will of the U.S. Government domestically and abroad, using violence or the threat of violence.

The gay movement is mistaken to focus more energy on the "right" of gay, lesbian and bisexual people to kill and die than on our right to love. Is the "right" of a small segment of gay people to participate in the military more important than the right of all gay, lesbian and bisexual people to teach, to parent children, to be secure in our homes and on the streets, and to have our relationships recognized? In the quest for gay equal rights, we cannot sacrifice the important human values that are at odds with a militaristic society. ★

The Right to Love, The Right to Kill



Montréal Queer Killings

Continued from page 1

nothing but weaken the overall fight for liberation and turn good activists into monsters closely resembling the "enemy." A case in point: the latest issue of *No KKK, No Fascist USA!*, an American anti-fascist newspaper, has a letter describing a fagbashing in which a member of Skinheads Against Racial Prejudice and a nazi skin, along with many "non-politicals," cooperated in terrorizing some queer high school students.

The social cleansing (my term, not theirs) carried out by Sendero Luminoso in Peru certainly resembles what in recent European history is associated with the extreme right (executions of homosexuals, prostitutes and all others who are

deemed to be under the influence of "alien ideology," in this case European cultural imperialism).

The Sept 19 attack on a gay club in Belfast last year is another example. Someone is reported to have shouted, "We have a bomb for this queer pub," as a fuel canister and explosive device were hurled into the bar. The Irish People's Liberation Organization (I.P.L.O. — a splinter off of the Irish National Liberation Army) later claimed responsibility for the fire-bombing.

Homophobia is not the only hate ideology to infect the Left, and national liberation movements are not the only movements which succumb to hate mongering. Last

spring I'Androgyne (Montréal's best gay, lesbian and feminist bookstore) decided to start selling *Gaie France Magazine*, a gay male magazine put out by a bunch of gay...nazis! With the exception of a small squeak of protest from certain anti-fascist and progressive elements of the feminist and queer communities in Montréal, most members of those communities supported the decision to stock the magazine, some even taking pen to paper in what at times resembled a smear campaign against the anti-fascists.

Although unpleasant to mention, any discussion of right wing violence without acknowledgment of this kind of rot within our own movements can lead to nothing but hollow victories and bitter defeat.

(This article was not printed in a local Montreal anti-imperialist anti-authoritarian newsletter due to its heavy criticism of the left). ★

Hey You! Fork It Over!



Yes you. Time to fork over your news blurbs, articles, photos and illustrations. Wimmin, people of color, young people and people we don't hear from much are especially encouraged to contribute. We always want more cultural stuff, as well as reports on positive community projects. The June/July issue will focus on strategies for revolution. Let us know what you're up to, who you're working with, what struggles you're working around, and why they're important. Deadline is April 15. The Aug/Sept issue will focus on anarchy feminism. Deadline is June 15.

ABC

anarchist black cross

The League of Lesbian and Gay Prisoners

All prisoners everywhere are community!

L.L.G.P. IS A NETWORK OF PEOPLE, both in and out of prison, who are concerned about the special problems of incarcerated gay and lesbian people. Being locked-up is a painful and frightening experience for anyone, but for lesbians and gay men, the experience is confounded by rampant prejudice and institutionalized homophobia.

Our goal is to bridge some of the alienation which prisons create in our community. We seek to do that by promoting communication and involvement between prisoners and non-prisoners who are concerned about homophobia and other forms of discrimination.

We believe that the waste of human potential in our criminal justice system is both sad and frightening. For this reason, L.L.P.G. is devoted to developing strategies by which prisoners can be more involved in and contribute to the gay and lesbian communities. Prisoners represent an untapped reservoir of talent and experience which can be of great value to progressive causes and to our entire community.

L.L.P.G. is a new adventure. We are currently working on organizing prisoner participation in the 1993 March on

Washington. Future plans include expanding prisoner participation in Pride Day, political groups, and all other progressive community events. Some vehicles for accomplishing our goals include correspondence circles, using established alternative media sources, such as Indigenous Thought and Prison News Service (Bulldozer), etc., an L.L.P.G. newsletter to establish communication between prison systems and between prisoners and non-prisoners, and a re-entry program to assist lesbians and gay men who are being released from prison to readjust to and rejoin the community.

Our organization needs all the friends, letter writers, organizers, and supporters we can get. It isn't just about giving prisoners a "hand-out;" it's about building a new kind of community.

Join us. There's a lot of work to be done.

For more information contact:

Lin Elliott
c/o Valerie Reuther
209 13th Ave. East
Seattle, WA 98102

Or contact:

Indigenous Thought
6802 S.W. 13th Street
Gainesville, FL 32608

What is the Anarchist Black Cross?

THE A.B.C. WAS ORIGINALLY FORMED over a century ago in Russia and was known as the Anarchist Red Cross at that time. They did prisoner support work for anarchists imprisoned by the czar as well as doing first aid at blockades and skirmishes. During the First World War the International Red Cross began doing work in Russia, so the anarchists changed their name to the Anarchist Black Cross to avoid confusion. The work that began under the czars continued as the Bolsheviks continued the oppression against the anarchist community. As many members of the A.B.C. went into exile their work began to include many other nations, in particular Italy, as the anarchists were among the first to oppose the rise of Mussolini and the fascists.

Today the A.B.C. is an international anarchist prisoner support network. There are active A.B.C. groups in Canada, Sweden, Denmark, Finland, U.S., Ireland, Australia, Greece, England, and

Scotland. The ruling class have made certain laws to preserve their control. Prisons are used as a control mechanism to isolate people when other methods of divide and conquer have failed. Many people wind up in prison because in order to survive they had to challenge the laws of the ruling class. Others wind up there for their political and social activities. The vast majority of prisoners wind up there for committing crimes against "property." We support prisoners, not because we feel that by supporting them we will destroy prisons, but we feel that prisons will only be destroyed by revolution. So we work towards revolution and in doing so support revolutionaries who are captured.

Our aim is to give practical support to anarchist/revolutionary and class struggle prisoners, as well as being involved in general prison struggles and supporting "social" prisoners in our own locales. ★

U.S. #1

THE PRISON POPULATION IN THE U.S. in the 1980s doubled, making the U.S. penal system the most repressive in the world. When we look at the rate of incarceration for people of African descent the true colors of the U.S. begin to show. During the same period of time that the incarceration rate increased over 100%, F.B.I. statistics show that the crime rate only dropped 3.5%. Clearly prison doesn't deter crime and must be seen as the social and political control mechanism that it is.

Incarceration rates per 100,000

U.S.	426
black males	3,109
white males	420
South Africa	333
black males	729
Soviet Union	268
Hungary	196
Chile	192
Venezuela	153
Poland	106
New Zealand	100
Columbia	100
United Kingdom	97
France	81
Spain	76

QUEER SOLIDARITY

Q.U.I.S.P. (QUEER WOMEN AND MEN UNITED IN SUPPORT OF POLITICAL Prisoners), is a group of queers that believes fighting oppression through the support of political prisoners is a crucial act of solidarity. Q.U.I.S.P. believes that this work can bring an understanding of the brutally repressive nature of the system to people while making a real difference to the lives of prisoners. Q.U.I.S.P. comes out of a long history of queer anti-imperialist activism. They support both queer prisoners as well as other political prisoners coming out of various liberation struggles. They often work in coalition with other groups as working allies. For more information contact:

Q.U.I.S.P.
Box 282
New York, NY 10025



THE FOLLOWING ARE SOME OF the current campaigns A.B.C. groups have been working on.

Andrés Villaverde is a Peruvian anarchist being held in Castro-Castro prison and accused of being a Sendero Luminoso (Shining Path) militant. (See *Love and Rage* Vol.4 No. 1) Send letters to *Love and Rage*.

See the International Section for information about a campaign for Nigerian Libertarian Socialists.

Pablo Serrano Serrano and Andrés Torrijos Artes are Spanish Anarchist prisoners. (See A.B.C. section *Love and Rage* Vol.4 No.1) Write to:

Pablo Serrano Serrano
Carcel de Torrero
Avda. America 80
50007 Zaragoza (España)

Andrés Torrijos Artes
New address:
Centro Penitenciario de Brians
Apdo. 500
08760 Martorell (Barcelona)

Ojore N. Lutalo is a New Afrikan Anarchist P.O.W. and Coordinating Group member of *Love and Rage*, held at Trenton State Prison in New Jersey. He is part of a

class action lawsuit involving Prison News Service, Black Panther Community News Service and the Love and Rage Network to end the banning of periodicals from N.J. prisons. (For more info about Ojore Lutalo see *Love and Rage*, Vol.3 No.1)

Ojore N. Lutalo
CN 861
#59860 M.C.U.
Trenton, NJ 08625

Sundiata Acoli is an ex-Panther whose case will be going before the Parole Board in New Jersey after 20 years imprisonment and needs letters of support to gain his release. When writing, mention his slave name, Clark Squire. See *Notes of Revolt* (See also *Love and Rage* Vol.4 No.1) Send letters to:

The New Jersey Parole Board
CN-862
Trenton, NJ 08625

Mumia Abul-Jamal is a journalist, ex-Panther and MOVE supporter on Death Row in Pennsylvania. (See *Love and Rage* Vol.3 No.6 & Vol.4 No.1) or write Q.U.I.S.P. Write protest letters to:

Governor Robert Casey
Main Capital Bldg, Rm.225
Harrisburg, PA 17120

For more info on MOVE:

Concerned Citizens in Support of MOVE
P.O. Box 19709
Philadelphia, PA 19143

James Peper, an anarchist, was arrested at the San Francisco, anti-Columbus Day black bloc. He has been held since Oct 11, 1992, in jail awaiting trial on \$150,000 bail. He is charged with eight felonies. (See *Love and Rage* Vol.3 No.7)

James Peper Defense Fund
c/o Slingshot, U.C.B.,
700 Eshleman Hall
Berkeley, CA 94720

Jonathan Paul, an environmental and animal rights activist is sitting in jail for refusing to collaborate with a Grand Jury investigation of ALF activities. (See *Love and Rage* Vol.4 No.1) Contact: United Anarchist Front or write:

Jonathan Paul
Spokane County Jail
1100 W. Mallon
Spokane, WA 99163

Larry Giddings is an anti-authoritarian political prisoner for who there has been ongoing support. Contact:

Larry Giddings
#10917-886
P.O. Box 1000

Kenny Tolia Freed!

U.S. POLITICAL PRISONER KENNY Tolia was freed Dec 4, 1992. He was falsely imprisoned on riot charges stemming from a police raid on an anarchist May Day concert in New York's Tompkins Square Park in 1990.

An international campaign was launched for Kenny which resulted in many demonstrations from Mexico City to Minsk, and petitions from Brazil, Scotland, Poland and many other places. Kenny thanks the anarchist community for its support. ★

THE PRODUCTION GROUP WOULD like to extend a special thank you to Jane and others who have worked with her in putting together the A.B.C. page in the past.

Prisoner support work is a crucial part of the movement and we must continue the struggle. We hope to be in touch with other A.B.C. groups and will return the A.B.C. page to autonomous production as soon as possible. The Production Group will temporarily produce the page until then. Please contact *Love and Rage* if you or your collective are interested in starting an A.B.C. group or in being listed as a contact on the A.B.C. page. ★

THANK YOU!

CURRENT CAMPAIGNS

The following speech was given by ex-political prisoner Rita "Bo" Brown on Oct 3, 1992, at the International Tribunal of Indigenous Peoples and Oppressed Nations In The U.S.A., which took place in

bers who were imprisoned for political activities. Many came to work also with Native American, Mexicano/Chicano and other Third World liberation struggles. Along with millions of others they

IN SOLIDARITY:

San Francisco. The Tribunal heard testimonies and presented an indictment to the U.S. Government for its national crimes. One of the Tribunal's demands was for the immediate and unconditional release of all political prisoners and prisoners of war (P.O.W.s) held in U.S. prisons and jails. It is in this context that the following speech was given, which focuses on white North American political prisoners who have struggled in solidarity with the national liberation struggles, as well as fighting capitalism and imperialism. The speech has been edited by the Production Group.

I AM VERY HONORED TO BE HERE today, at this tribunal which condemns 500 years of genocide and celebrates 500 years of resistance. I come speaking about the ... white political prisoners presently being held in U.S. prisons and jails — many of whom are imprisoned because of their solidarity with oppressed nations and peoples in the U.S. and around the world. I speak from experience and deep feeling for I am a former political prisoner myself having spent eight-and-a-half years in federal prisons around the country because of my actions as a member of the George Jackson Brigade.

In those years I was moved from prison to prison. During that time I spent almost a year in isolation in Davis Hall at Alderson. This was the first special control unit for political women in the Federal system. Sister Assata Shakur and I were held there along with reactionary and nazi prisoners — the government's threat to us was very clear. I was also kept for extra long periods in isolation and threatened and harassed specifically because I am a lesbian. This was not all that unusual treatment however, for my experience mirrors that of all the political prisoners. Yet our very existence is still denied by the U.S. Government and not seen or understood by most people in this country.

The strategy of the U.S. Government towards all political prisoners and P.O.W.s held in prisons is to criminalize them — to disguise their political identities under the rhetoric of criminal activity. But they are not criminals. All of these white North American political prisoners have been convicted of and imprisoned for activities which are strictly political in nature. These political prisoners and P.O.W.s are not a new phenomenon but are part of the history of the resistance in the Americas. ...

HISTORY OF THE RESISTANCE

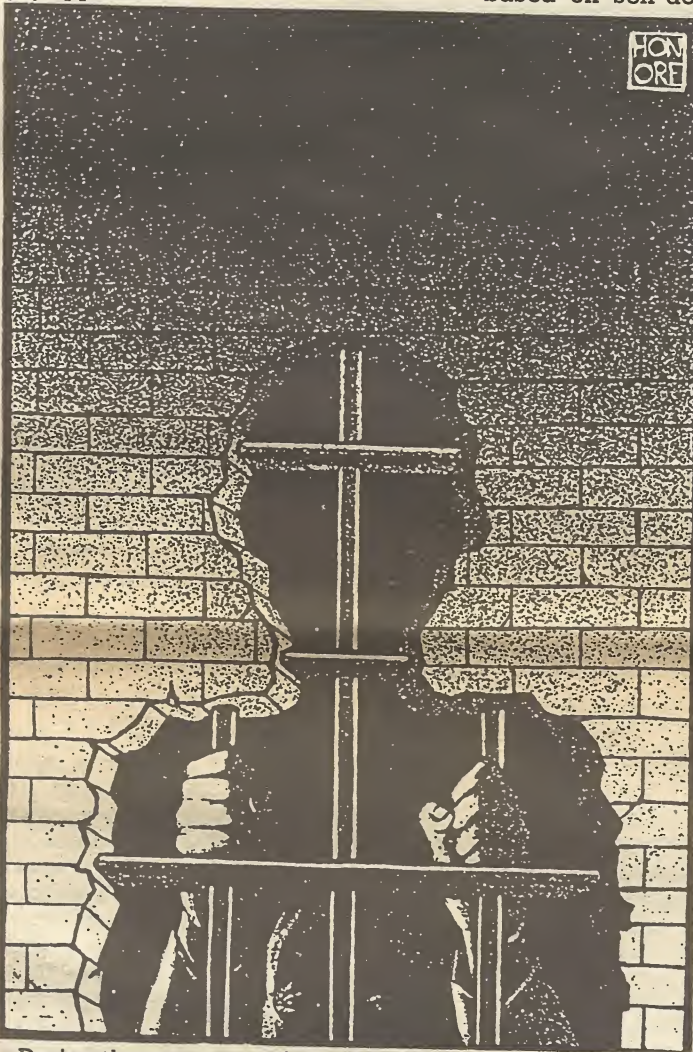
The North American political prisoners draw on a history of white resistance which includes the anti-slavery/abolitionist movement, those who helped in the Underground Railroad, women's rights activists, labor and working class organizers and supporters of anti-colonialism and anti-militarism. Some of their names are familiar: John Brown, Emma Goldman, Eugene Debs, Ruth Reynolds and Ethel and Julius Rosenberg; but most of the names of our historical grandmothers and grandfathers remain unknown to us because the historians don't want us to know about them. ...

If you were living in this country in the 1960s and 1970s you had to be affected by the struggles for freedom and social justice. The women and men who are in prison today are no exception and are the products of these times.

Many of them were active in support of the Civil Rights movement and were influenced by Malcolm X's demand for self-determination and the organizing of Martin Luther King, both of whom would be assassinated by 1968. Others worked with the Black Panther Party (B.P.P.), often in defense of B.P.P. mem-

consistently opposed U.S. policy in Vietnam and were part of the anti-war movement. There were mass demonstrations throughout the country, marches on Washington, student strikes, sit-ins and the burning of draft cards. There were also thousands of acts of sabotage against academic, corporate, military and government targets which ranged from property damage to bombings.

This was also the period when women began to be more conscious about their own oppression and began to demand liberation and when lesbians and gay men came out of the closet and went into the streets demanding an end to gay oppression.



During these years a prisoner's rights movement developed led mostly by Black prisoners and with close ties to the B.P.P. and other community groups. Many of these white political prisoners worked with these organizations and thus came to better understand the in-

designed to further disrupt legal organizations.

Out of these experiences came the understanding that U.S. society is based on the rape and plunder of Native lands, the expropriation of life and labor of African slaves and the class exploitation of European, Asian and Mexican workers. People were enraged at the racism so basic to this country and were determined not to be part of it. Many began to see that there was a connection between colonialism here at home and the war of imperialism in Vietnam.

It was during this time that activists in various parts of the country independently decided to begin armed resistance, expropriations and sabotage. These were difficult steps to take but were all done in pursuit of their vision for change.

VISION OF CHANGE

This vision included changing century-old oppressive practices which promote hatred and which create psychological and physical damage and destruction. It meant creating a society based on self-determination for oppressed peoples both inside and outside the U.S., based on an end to white supremacy, a society which was not based on class divisions. It meant creating a society where lesbians and gay men could be proud of who they were. And it meant creating a non-sexist society where women could be equal, free and not afraid. Finally all these people are driven by a vision of a future based not on greed and profit but one that truly answers people's needs.

This vision and spirit of resistance continued to move North Americans to action during the 1970s and 1980s. Thousands of people organized to resist the building of nuclear weapons, the intervention in Nicaragua and El Salvador and in

solidarity with Black forces against apartheid in South Africa. Many whites demonstrated and organized against racism and the growth of the Klan and other white supremacist groups. Thousands of people signed pledges of resis-

utes. The right-wing scapegoats and whips up hysteria against gays and lesbians — who can forget "family values". Abortion is all but gone, the courts are making one right-wing decision after another, and if we don't look out soon we won't even have air we can breathe or earth we can stand on.

DEFINING "POLITICAL PRISONER"

... We'd like to take time to define what we mean by political prisoner. For some of us this definition means those in prison as a direct result of their political actions, affiliations and beliefs. Still others wish to extend that definition to those imprisoned for social crimes who have become politicized while inside prison and who therefore suffer extra repression for it. Some of us also think it important to extend the definition of political prisoner to those imprisoned for their sexual orientation (adopted by Amnesty International this year) and to those imprisoned for defending themselves against and/or fighting their abusers, such as women imprisoned for killing their batterers.

LONG SENTENCES

AND HARSH TREATMENT

... The same counterinsurgency tactics that have been detailed in other presentations have been used against white political prisoners. These include sophisticated spying and infiltration techniques, the jailing of many white activists for refusing to testify and/or cooperate with grand juries, the use of broad and vague conspiracy laws to criminalize people for association and belief and the use of preventative detention to deny bail. ...

... Finally, because they are political prisoners they get some of the longest sentences in the world. Their political beliefs are used as a basis to impose sentences that are, in many instances, the equivalent of natural life in prison. The reason for this is that they are revolutionaries.

For example, in 1986, a man convicted of planning and carrying out bombings, without making warning calls, of 10 occupied health clinics where abortions were performed was sentenced to ten years in prison and was paroled after 46 months. In contrast, Raymond Levasseur was convicted of bombing four unoccupied military targets in protest against U.S. foreign policies. He received 45 years in prison.

Or this one: A Ku Klux Klansman, charged with violations of the Neutrality Act and with possessing a boatload of explosives and weapons to be used in an invasion of the Caribbean island of Dominica, received eight years. Linda Evans was convicted of purchasing four weapons with false ID and she was sentenced to 40 years — the longest sen-

Political Prisoners in the U.S.

tegral part that prisons play in this society. They came to understand this country needed to control its people and criminalize, jail and kill those it either couldn't control or didn't need.

The government's response to this legitimate protest and sense of empowerment was swift, repressive and violent. CO.INTEL.PRO., the F.B.I.'s counter-intelligence program, was responsible for the destruction of the B.P.P. and the disruption of the American Indian Movement (A.I.M.). Hundreds of B.P.P. members and other Black activists like Fred Hampton and Bunchy Carter were killed or jailed. The same was true for Native people struggling for sovereignty. This period also saw the killing of students at Kent and Jackson state universities and the widespread use of grand jury witch hunts which were

tance to participate in civil disobedience if Nicaragua was invaded and participated in these acts as intervention in Central America increased. Women marched en masse against cut backs in reproductive rights and protected abortion clinics against attacks. Lesbians and gay men demanded that society deal with the A.I.D.S. pandemic and pushed for broader acceptance of lesbian and gay rights. Again, during the Gulf War, thousands of white people joined in the streets protesting U.S. policy.

Not much has changed. We can understand the desire to resist very well. Genocidal conditions are increasing for Black and other communities of color. There is a rise of police brutality, drugs and jailings and as we all know a dramatic decrease in social services. Violence against women is way up — a woman gets raped every two min-

tence ever imposed for this offence.

This was well documented in the Prison Discipline Study Report issued in 1991. This national survey revealed that both physical and psychological abuse, so severe that it approaches the internationally accepted definition for torture, is the norm in maximum security prisons throughout the United States. That's the case for all prisoners. ...

Clearly now is the time for action. We too can follow the examples of these brave women and men who have given so much of their lives for freedom and justice. We must recognize who and what they are: political prisoners. We must demand their freedom so they can be back on the streets where they belong.

- from Autonomo Forum
e-mail: aforum@moose.uvm.edu
mail: PO Box 1242
Burlington, VT 05402

Asian Student Movements of the '90s

IN THE '70s, STUDENTS DREAMT OF socialism as an alternative to the capitalist and imperialist systems. In Vietnam, Laos and Cambodia, millions of people died under the hands of Uncle Sam's troops. This genocide forced the Vietnamese people to accept U.S. imperialism. The U.S. failed, and students in Asia celebrated.

However, at the turn of the '80s, confusion over socialism set in. People witnessed the ruthlessness of the Khmer Rouge on televisions, and condemned it as communist terror. The victory of Vietnam over an imperialist power was followed by its own invasion of Cambodia. A war began, fought between two Asian socialist countries: China and Vietnam.

Capitalist forces adopted more subtle forms of oppression. Imperialist forces relied more on indirect control: economic imperialism. This tactic included the economic blockade of socialist states and supporting client states in the Third World — often military regimes and collaboration with local elites to implement pro-Western policies, protecting and enhancing the powers of multinational corporations.

In response to these changes, many leftists and progressive student activists in Asia shifted the focus of their struggle, which had been internationalist, to one more national-centered.

Despite the problems of existing socialist states, student activists generally concluded that these problems came from misguided practice rather than from socialist theory itself.

Therefore, they tended not to go into deeper discussions about the causes of these problems, but retreated to fighting at the local front, against the ruling class. The priority was thus the removal of the local repressive regimes rather than the destruction of the global capitalist system.

There were vigorous student campaigns against military regimes and dictatorships in the '80s. This includes Korean students and workers bringing down Chun Du-hwan in 1987 and Filipino students and masses toppling Marcos in 1986. Burmese students fought against 23 years of Ne Win's military rule in 1988; Chinese students attacked corruption and the lack of democracy in 1989 in Tiananmen; Nepali students dismantled the "panchayat system" and King Birendra's absolute rule in 1990; and in Bangladesh, General Ershad was deposed after leftist student fronts united to fight his dictatorship.

Student movements in these countries tend to fight for more democratic space in a "liberal democracy." However, the focus on "liberal democracy," as the major, or only, goal of students' struggles is not without problems. The first problems are the limits of "elections" and "political freedom" in really empowering the people in Third World countries. What is common about electoral politics is money politics: the rich and the powerful can easily mobilize support by threats and rewards.

There were more austerity policies imposed after "democratic elections" than before. After dictators were deposed in the Philippines and Korea many students returned to "normal studies" and



forgot about the sufferings of the marginalized.

The focus on "liberal democracy" also tended to play down internationalism, liberation at the global level. In the '80s, international solidarity was defined, sadly, as nothing more than giving support to one's own liberation movement, rather than struggling together. Moreover, this electoral fever has had an alienating impact at the campus level. Student activists today can only make political speeches — they no longer like to dance, to laugh, or to be humorous. Given that politics is only a facet of our cultures, the student movement is also condemned to become "one-dimensional" rather than multi-faceted.

Apart from "liberal democracy," the other trends of student movements in the '80s was anti-imperialist. These campaigns have been defined in negative terms, removing an external threat or occupation, rather than in a clearer positive form, such as new relations of production, culture, economics and politics.

There has been a shift in the imperialist tactics, from that of a colonial control to one of economic imperialism and "information imperialism." In the era of colonial rule, the character of Third World struggle was national liberation and

armed struggle. However, economic and "information imperialism" are more subtle than this.

To tackle economic imperialism, we need to redefine the economy. The strategy is two pronged: weakening the dominant economy and building up an alternative. Students should spread the message that the "growth economy model" of the First World not only deprived the Third World people, but also assaulted ecology to such an extent that we have to stop such insane economics now.

The information age is also being used to enhance imperialism. Progressive movements in the Third World need to think about ways of utilizing this information technology on our own side.

The resistance to this military, economic and information imperialism is the vision of a peoples' alliance: that students should integrate with marginalized classes for a common struggle and also develop a vision of an international network of resistance. It is important for student activists to reach out to the peasants, workers and other marginalized groups in our society, but who can organize the students if not the students themselves?

Excerpted from *The Asian Students Association Bulletin*, Sept 1992

INTERNATIONAL NEWS AND NOTES

Partial Victory for Nigerian Anarchists: Campaign Continues

BY BOB MCGLYNN

ANARCHIST POLITICAL PRISONERS from Nigeria's Awareness League (A.L.) — Udemba Chuks, Garba Adu, Kingsley Etioni, and James Ndubuisi — won some reprieve Jan 29, when they were conditionally released on bail. (They must report to the State Security Service each week.) Arrested seven months ago during a wave of worker/student unrest protesting I.M.F./World Bank-imposed austerity plans, the anarchists were detained under the notorious "Decree No. 2" — a catch-all "preventative detention" law.

At a Calabar court hearing Jan 25, their lawyer, Ifeanyi Nnajofofor, demanded a grant of bail. On hand were 100 A.L. mem-

bers plus (according to a Feb 1 A.L. communique) "scores of journalists, activists, members of the Nigerian Bar Association, and interested members of the public." Then on Jan 29, "we won our greatest legal battle yet ... [when for] the first time we set our eyes on them in seven months. They looked badly emaciated, weak and sick." Setting a legal precedent, poking a hole in Decree No. 2, the judge granted bail, and set the next court appearance for Feb 18. Then as the four left court "there was an attempt to have our colleagues re-arrested outside the premises, but this was stoutly resisted by the crowd." They were then promptly hospitalized for two weeks.

The A.L. has info that the military may try to have the men re-arrested once again. This would not be uncommon in Nigeria where the judiciary and the military are constantly at odds.

The U.S. Workers Solidarity Alliance (W.S.A.) and Neither East Nor West—New York City (N.E.N.W.—N.Y.C.) have successfully spearheaded a worldwide campaign for the A.L. A week of protests at Nigerian embassies was called for Feb 22-26, with actions by anarchists in Moscow, Dublin, New York, San Francisco, London and Hamburg. Petitions and protest letters have been received from Turkey, South Korea, Russia, Italy, Brazil, Canada, Poland, the U.S., South Africa, Bulgaria, Germany and the U.K. Anarchist publications worldwide have covered the story. Special thanks to *Love and Rage* newspaper, who mailed an international appeal for A.L., and the International Workers Association and Spain's National Confederation of Labor (C.N.T.) for sending \$500 each to A.L. for legal fees.

The question of money is of special priority. Ifeanyi, the A.L.'s lawyer must travel 1000 kilometers from Lagos to Calabar, Nigeria. As of last December, the A.L. had a \$12,000 debt to him. Ifeanyi is being extremely thoughtful and generous according to the A.L., but his expenses must be paid. Over \$1000 has been received by A.L. from anarchists abroad. The international campaign played a part in A.L.'s bail victory, possibly saving the lives of these men. (*Prisoners don't get fed in Nigeria.*)

International Money Orders or U.K. Bank Checks can be mailed directly to:

Awareness League, c/o Samuel Mbah, P.O. Box 28, Agbani, Enugu State, Nigeria.

Foreign currency goes a long way now in Nigeria with \$1 equaling a third of a months wage. Communiques will be made available for a contribution sent to: **N.E.N.W.-N.Y.C., 528 5th St., Brooklyn, NY 11215, U.S.** (A.L.'s letters are available for a dollar's worth of postage and a xeroxing fee, but please try to send more to help the defense.) **For more info: W.S.A., 339 Lafayette Street, Room 202, New York, NY 10012, Tel (212) 979-8353**

Anti-Fascist-Action Edinburgh

BY RACHEL RINALDO

SEVERAL YEARS AFTER THE MILITANT poll tax riots and demonstrations, it looks like political resistance in Britain is at a low point. Few serious squats remain, most of the anarcho-punks have been disillusioned or caught up in the New Age Travellers' movement, and even Class War could not raise a contingent for a demonstration at the European Summit in Edinburgh. As in the rest of Europe, though, fascism is alive and well here in Britain, recruiting in the housing projects of cities like London, Glasgow, Manchester, and Edinburgh.

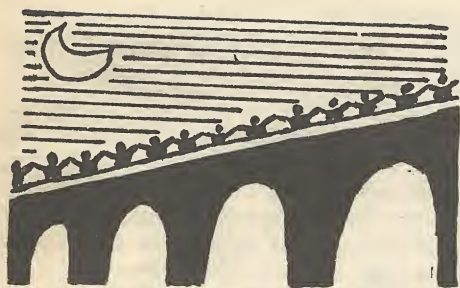
Anti-Fascist-Action has chapters throughout England and Scotland and is probably one of the most active groups around these days. They are dedicated to fighting fascists, such as the British National Party (B.N.P.), and nazis, through propaganda and if necessary, physical confrontation. A.F.A. started the autumn with a successful action in London, where they prevented hundreds of nazi skinheads from getting to a Blood and Honour gig where the band Skrewdriver was playing.

I've been involved with A.F.A. Edinburgh for several months, but they formed about a year ago. In that time, they've plastered the city with stickers and graffiti (and wiped out B.N.P. graffiti), as well as held gigs at the Unemployed Worker's Center, had stalls at local clubs, picketed a bookstore for selling a book by a nazi revisionist historian, and written letters to the local B.N.P. members. A.F.A. Edinburgh and Glasgow were also at an annual anti-racist march in Glasgow, which 25 seig-heiling B.N.P.ers tried to disrupt. Most recently, we've put up posters all over town, with a picture of local B.N.P. members and their addresses and phone numbers, urging people to write nasty letters and harass them by phone. A.F.A. members have been known to make annoying phone calls to local fascists and nazi skins at odd hours of the morning.

A.F.A. is an alternative to mainstream/liberal groups, most of which won't even recognize the existence of fascism in Britain. Groups like the Anti-Nazi-League are mainly fronts for various left parties and do little besides carry placards at big demonstrations.

A.F.A. especially concentrates on rooting out fascism in working class communities, the favorite recruiting place of the B.N.P. The mostly wealthy fascist leadership targets disaffected youth in such areas, turning their anger away from the establishment and towards neighboring minority communities.

Not surprisingly, A.F.A. gets a lot of criticism from so-called "left." An editorial in the left University of Edinburgh student newspaper called groups like A.F.A. "the violent fringe" and "leftist thugs." Other groups within Edinburgh have sharply criticized the anti-B.N.P. posters and our confrontational tactics. But it is a pipe dream to think that merely by distributing leaflets and holding demonstrations, the fascists will go away. This kind of thinking on the majority of the left has fed the recent rise in fascism and nazism in Germany, France, Italy, Spain, and even Sweden, where Jewish cemeteries have been desecrated. Mass demonstrations are important, but the reality of fascists on the streets must be dealt with before they can terrorize the local community and recruit vulnerable youth.



Irish Border Protests: *Brits Out of Ireland!*

IRELAND— On Jan 1, 1993, there were protests all along the British state-imposed border between the north-eastern six counties of Ireland and the remaining 26 counties. Thousands of people took part in actions which included reopening roads and bridges,

demonstrating at British barracks and posts, and marching through military checkpoints.

Since the early 1970s, British forces have been closing roads (with craters and barriers) and destroying bridges along the border. As a consequence, the daily life of

border communities has been massively disrupted, with people having to make a detour of several miles to visit their neighbours just across the border.

In the last few years border communities have been taking direct action to secure unrestricted access back and forth across the border, reopening roads and rebuilding bridges, often in the face of severe harassment from the crown forces. The Border Roads Campaign has now been established with the support of the Combined Community Associations, and they organised the day of action on Jan 1.

Lackey Bridge near Clones (on the Monaghan/Tyrone border) has become the symbol of the border resistance campaign. It has been reopened by local people and closed by the army, on numerous occasions since the start of the present campaign. On Jan 1, 400 people turned out to reopen the Lackey Bridge crossing. With supporters from the U.S., Wales, Germany and Brittany, local people maintained a 72-hour vigil to keep the crossing open.

From ECN-UK

Repression of Moldavian Anarcho-Syndicalists

MOLDAVIA— Confederation of Anarcho-Syndicalist members Tamara Burdenko and her husband Igor Hergeorder are suffering under the ex-U.S.S.R. Moldavian regime. Both have published articles denouncing the government's authoritarianism and nationalism and the growth of fascist ideology.

Tamara was fired from her job April 29, 1992. Igor was questioned and physically threatened by the K.G.B. July 22. On July 24, an unknown person rang their bell and gave Igor a sock that contained a severed dog's head. On July 25, Moldavian TV news warned of those "creating anarcho-

syndicalist groups". Shortly after this Tamara and Igor's lawyer refused them further service. They have also had break-ins, their phone line has been cut, and their neighbors have been warned about them.

The Confederation of Anarcho-Syndicalists in the Commonwealth of Independent States have organized a support campaign for these two. Please send letters of protest to the following:

The People's Court for Buyukan Sector
Moldavia, Kishniev-1
ul M.Visiyazul, d.2
Persident of the Court

Parliament
Moldavia, Kishniev-1
ul Stefan cheu Mare, d.105
Secretariat of the Moldavian Parliament
Human Rights Commission

President
Moldavia, Kishniev-1
pl Velikogo Natsionalnogo Sobraniya, d.1
Mircha Ion Snegur

Info from the US Workers Solidarity Alliance and the Moscow Confederation of Anarcho-Syndicalists

Parcel Bomb Kills Activist

FREIBURG, Germany— On Friday, Jan 22, 1993, Kerstin Winter was killed by a parcel bomb in Freiburg. The 24-year-old Kerstin was a politically active lesbian in Freiburg. She was the first chair of the "Support Association for Subculture," which is active in support for an autonomist leftist youth center in Freiburg. She was also active in antifascist groups.

By the same evening a spontaneous demonstration took place in the inner city of Freiburg, in which 600—700 people participated, expressing their sorrow and anger. Afterwards, the demonstration marched to the house in which Kerstin had been killed, where a vigil was started. Another solidarity demonstration took place in Heidelberg. On Monday, Jan 25, a state-wide demonstration took place with over 8,000 participating.

The background of the attack remains unclear but the nature of Kerstin's political work and the nature of the murder suggest that it may have been the work of fascists.

From comrades in Germany

BERLIN — On Feb 8, the French philosopher and spokesman for the French neo-nazi group, "New Right," Alain de Benoist, was scheduled to speak at an intellectual gathering debating "A New Society For Literature." But as he arrived, about 15-30 young autonomists dragged Benoist down the street and beat him up. The nazi philosopher managed to get back to the venue, but his glasses were smashed so the event was called off.

From Interim #227

JOHANNESBURG, South Africa— Comrades in Johannesburg have set in motion the beginnings of what they believe to be the first openly operating revolutionary anarchist movement in South Africa. They have sent out a call for assistance, specifically in the form of advice, literature, and funds (when possible). Contact Renato & Elli at:
P.O. Box 51465
Raedene, 2124
Johannesburg, South Africa

KURDISTAN, Turkey— On Jan 22, 1993, Stephan Waldberg, a freelance journalist with Radio Dreyeckland in Freiburg, Germany, was sentenced to three years and nine months in prison. Waldberg, arrested in October, is charged with being a courier for the Kurdish Workers Party (P.K.K.).

Send copies of your letters to Turkish authorities and letters to German embassies to:
Radio Drekeyckland, Alderstr. 12,
7800 Freiburg, Germany

REPRESSION IN GREECE CONTINUES: MILITANTS ARRESTED

ATHENS, Greece— On Wednesday, Dec 2, Giorgos Balafas, Wasiliki Michu and Andreas Kiriakopulos were arrested in Athens and charged with crimes, including founding a terrorist organization, assassinations and bombings. They are charged with being members of "Anti-State Action," (now called the "1st of May Commando"), "November 17," and "Revolutionary Resistance." Prior to the arrest, November 17 became active again, bombing Athens' financial district in response to tax increases announced by the conservative government.

When the three militants were arrested, police claimed to have seized a cache of weapons, hand grenades, false documents and drugs, as well a car with a fake license plate. Shortly after the arrests, however, Greek TV uncovered a scandal when the head of the police and a high-ranking gen-

eral gave conflicting accounts of what had been seized. In the end, the Greek interior minister resigned and publicly apologized for some of the false information.

Balafas has been sought by the cops for several years now, and the Greek press has been portraying him as a "leading terrorist." Balafas responded in a press release: "I have not killed or wounded anyone. I demand that these lies be publicly set right. I have not made a statement to police because I do not want to become a victim of their so-called 'anti-terror campaign.' Cops lie today, just as they always have, just because my ideas and my way of life are radically opposed to the existing system and its values — and many people think this way! — that makes us dangerous to them. But it has nothing to do with these charges."

From Interim #220

NEW CAMPAIGN: POLES IN PRISON

POLAND— One of the big campaigns in Poland in the '80s was the fight for alternative service, i.e. civilian service work for those who refused to be forced into mandatory military duty. The fight was mainly fought by Freedom and Peace, Polish anarchists, and supporters abroad, including Neither East Nor West—New York City (N.E.N.W.—N.Y.C.) and others who helped from *Love & Rage*.

Poles eventually did win the fight, but it's been a battle ever since getting the alternative implemented. And now they have imprisoned draft resisters once again: Roman Galuszko, one and a half years; Piotr Krzyzanowski and Piotr Dawidziak, both one year.

The Polish Anarchist Federation, Amnesty International, the Green Federation, Association "Objector", Freedom and Peace, and the Helsinki Committee have had rallies, letter writing campaigns, demos and concerts for them.

Please send protest letters demanding the release of the prisoners and an end to forced military training to: Lech Walesa, Wiejska 10, Warszawa, Poland.

Actions at Polish embassies and consu-

lates are called for also. For more info:

Association "Objector," 50-040 Wroclaw,
Ul. Pilsudskiego 15/17, pok. 15,
Piatki godz. 17-19, Poland, Tel 44-46-51

Jacek Sierpinski,
Info Office of Polish Anarchist Federation,
c/o An Arche, Uniwersytet Slaski, Bankowa 12, 40-007 Katowice, Poland



Sendero Verde Can't Go Home!

Orlando Polo and Mercedes Paez are activists and members of Cuba's only green/anti-authoritarian opposition group, the Eco-Pacifist Movement "Sendero Verde" (Green Path). After touring the U.S., the Cuban government refused them permission to return. Neither East Nor West-New York City launched a letter-writing campaign on their behalf, and because of that Cuban officials met with the Green Pathers. But permission to return is still denied, so another round of letters is being called for. Please write letters demanding that Orlando and Mercedes be allowed to return home, and address them to the Cuban Interest Section in Washington D.C. Mail them to N.E.N.W.-N.Y.C. who'll get them to Cuban officials:

528 5th Street, Brooklyn, NY, 11215
Tel (718) 499-7720

Other @ Contacts

This is a short list of some other anarchist resources. We don't have the space to be comprehensive, so we chose items which cover a broad range of anarchist ideas and activity.

PUBLICATIONS

Alphabet Threat
3018 "J" Street No. 140, Sacramento, CA 95816
(?\$/6 issues)
- a (roughly) bi-monthly, wimmin-centered newspaper, articles on sexuality, revolt, and other fun stuff

Anarchy c/o CAL, POB 1446, Columbia, MO
65205-1446
(\$12/6 issues/18 months)
- a quarterly journal, also somewhat on the theoretical side, but with a situationist angle, news, lots of letters, lots of periodical reviews

Arm The Spirit
c/o Wild Seed Press POB 57584
Jackson Station Hamilton, Ontario L8P 4X3, CANADA
(\$10/10 issues)
- an anti-imperialist, autonomist journal, reports on international movements of armed resistance

Bayou La Rose
c/o Wesley Everest, Educ. Proj., 302 N "J" Street
No. 3, Tacoma, WA 98403
- news on native struggles, ecological struggles, and more

Fifth Estate
4632 2nd Ave., Detroit, MI 48201 (\$6/4 issues)
- a quarterly paper, somewhat on the theoretical side, with a primitivist angle, news, reviews, letters

Ideas and Action
POB 40400, San Francisco, CA 94140 (\$11.50/4 iss)
- the annual publication of the Workers Solidarity Alliance, an anarcho-syndicalist (anarchist union) group, news and analysis about labor, the anarchist movement, the world

Industrial Worker
1095 Market Street #204, San Francisco, CA 94103
(\$10/year)
- monthly (roughly) publication of the Industrial Workers of the World (also anarcho-syndicalists), news, letters, analysis, labor movement stuff

Profane Existence
POB 8722 Mpls, MN 55408 (\$9/6 issues)
- an anarcho-punk paper, with band reviews, anarchist news and history, and scene reports

Rebelles
Les Editions Rouges et Noir, CP 205, succursales "C",
Montréal, Québec H2I 4K1
(\$10/year 6 issues)
- monthly French-language anarchist paper, lots of news and analysis

Wind Chill Factor
POB 81961, Chicago, IL 60681 (\$15cash/year)

- a creative bi-monthly (roughly) with letters, polemical tirades, some ongoing discussions, reviews, and Chicago and international news

SOURCES FOR LITERATURE

Most if not all of these folks will sell you anarchist literature by mail. Many have catalogues for just that purpose. Write to them for more information.

@—Distribution
Box 021835, Brooklyn, NY 110112

AYF Distribution
PO Box 8585, Mpls, MN 55408

Bound Together Books
1369 Haight St., San Francisco, CA 94117

Ediciones Antorcha
c/o Chantal Lopez y Omar Cortes, Apdo. 12-818,
CP 03020, Mexico, DF, MEXICO

Left Bank Books
92 Pike St., Seattle, WA 98101

Librarie Alternative
2035 Boulevard St. Laurent
Montréal, Québec H2X 2T3, CANADA

Perennial Books
PO Box B14, Montague, MA 01351

Wooden Shoe Books
112 South 20th St., Philadelphia, PA 19103

On the night of Aug 10, 1992, a field of genetically manipulated corn was destroyed in Rilland, Holland. At the same time, at the Floriade, an agricultural exhibition on bio-engineering was "dismantled." These actions were claimed by the Vurige Virussen, the "Fiery Viruses." The following is their communique, edited by our Production Group.

HOLLAND— A HANDFUL OF multi-national corporations, with the help of bio-engineering, want to capture a monopoly on life, increase their profits, and further oppress people, both here and in the Three Continents.

The biotechnology industries promise that in time there will finally be enough food, produced in an environmentally

friendly way with the help of bio-technology. Science is saying that bio-engineering is no more than just the newest plant-improving techniques. The government promises keep this science under control through a commission of "experts." This is propaganda. There is a serious problem: the surplus of population and food-shortages of the world. The exhibition [at the Floriade] can't be visited anymore. The World Wonder Garden has lost a myth.

their causes reduced to too little rain, too many children and stupid farmers. "The African agriculture is backward," stated Aart de Zeeuw, the Dutch chairman of the agricultural commission of the General Agreements on Tariffs and Trade (G.A.T.T.) as quoted in *Onze Wereld*, Dec 1987. It is exactly this racist notion of superiority that paved the way for centuries of exploitation and oppression.

THE GREEN COUNTER-REVOLUTION

In the 1960s many countries set up large agricultural programs. Institu-

food, rather it is a problem of how the food is produced and distributed. Traditional self-supporting agriculture in the Third World countries has been and continues to be systematically ruined in favor of Western agriculture.

Enormous agricultural yields from the South are produced and exported for Western markets, often as raw materials for cattle food. The southern countries are often forced into this relationship by the I.M.F. and the World Bank. Production has to bring in foreign currency, which is needed to pay off debts to Western banks. The World Bank is currently sitting on profits of 1.7 billion U.S.

THE NEW WORLD ORDER

It is not really new, Bush's New World Order, at least not to the poor countries who merely notice that they are being squeezed just a little tighter. Five hundred years after Columbus, the Western world has its hands free to cheerfully exploit the last bits of the world and of life. "Until now, genetic modification was a science which promised uses without any bad sides," states Prof. Schilperoord in *Transfersiuews*, June 1992. Nonsense! This statement reflects how those in power are allowed to not only define the problem, but also to patent the solution. The trade in hunger is

FIERY VIRUSES COMMUNIQUE

What's the problem? The large number of poor people, or the 23 percent of the world which uses 80 percent of the natural resources?" asked Vandana Shiva, during the opposition's shadow conference to the United Nations Conference on the Environment and Development (U.N.C.E.D.).

The bio-technology industries claim that bio-engineering will banish world hunger. This is a myth. The industries claim that by creating disease-resistant grains, more people will be fed. The world food problem is thus reduced to a technical problem. But to claim that bio-technology is the solution to world hunger is to deny that social structures and historical relations produce hunger. Moreover, the industries also claim that bio-technology is neutral and value-free and that technology is developed out of charitable motives and the best intentions. This vision of "Bio-technology as The Good" is a lie.

Developing a technology requires an extensive program, a program that carries specific interests with specific values. Technological industries carry the power to (re)define the nature of the problems in question. They reproduce the power-relationships and values in which they were developed. A capital-intensive technology, for example, forces a dependency upon banks and financiers. This dependency is "built in" to the technology.

Bio-engineering is not free of values, nor is it a solution to hunger. It increases the exploitation which already characterizes the relationship between the North and South. It is within this relationship that bio-technology will do its work.

HUNGER

In 1887, Italian priests brought a ship with Italian cows and bulls to Eastern Africa. They also brought a form of hoof-and-mouth disease which eradicated 90 percent of the East African cattle stocks. Because of this, all of Eastern Africa was threatened by starvation, yet those in power called this a natural disaster. After centuries of intensive Western interference with the countries of the Third World, millions are now facing starvation.

Images of swollen bellies, dry fields and dried-up acres fill our TV screens regularly, but there is no critique of why these millions are starving. The structures of exploitation are hidden. Poverty and hunger are apparently uprooted,

tional giants, like the Rockefeller Foundation, the Ford Foundation, the International Monetary Fund (I.M.F.) and the World Bank, invested in these programs. This "Green Revolution" meant large-scale intervention in the agricultural structures of the Third World. Local farming methods gave way to "modern" technology. The use of plant varieties with high yields and mono-cultures, and the large-scale and intensive use of fertilizers extended crop yields. But after a period of time, it became known who the real winners and the losers are. These high-tech farming methods carry many hidden costs and are squeezing small farmers out of the industry. Mono-cultures are more disease-prone and require more weed-killer. Acres with artificial fertilizer need more water, demanding irrigation projects. But because no drainage systems exist, large areas are permanently flooded or have changed into deserts. A few years later, farmers are left with the results: a destroyed agriculture, spoiled soil and water, genetic erosion, high debts, crops with an over-sensitivity to all kinds of diseases, and an increasing use of expensive Western products like artificial fertilizers and weed killers. For the losers, technology has created a vicious circle of misery and hunger, has created a new class of poor, landless slum-inhabitants. The winners, of course, are the big industries.

In agriculture, two-thirds of the work is done by women. Statistics and official reports usually conceal this by qualifying this work as domestic work, or unpaid work. Bio-engineers followed this patriarchally beaten-path and denied the importance of women's knowledge and women's work. The large-scale intervention in the social structure, under the pretext of "modernizing," has been exclusively directed to male farmers. The consequences of this modernization has mostly affected women. Men have left and gone to the cities or to the large plantations as agricultural laborers. Women, who do most of the work already, have even more work to do. Women have lost their land to big companies and have gained the burden of providing their own food.

AGRICULTURAL POLICY

Swimming in a milk lake, sitting on top of a butter mountain and speaking about food shortages is Orwellian. Hunger is not a problem of too little

dollars. These are the real results of bio-technologies.

U.N.C.E.D.

The so-called Bio-diversity Treaty, which was signed during the U.N.C.E.D., clearly reflects how bio-technology is a tool for exploiting the Third World. The treaty, which was designed to protect the world's bio-diversity, forces many Third World countries to give their genetic reserves to bio-industries. And moreover, Third World countries are deprived of the products of their materials and labor.

...The world is more and more dictated by economic values. Everything revolves around the market instead of around life. The poor don't count because they are not consumers. We neglect Africans with A.I.D.S. because this does not bring enough, economically speaking, and the blood of the poor doesn't give ink. —De Volkskrant, July 11, 1992

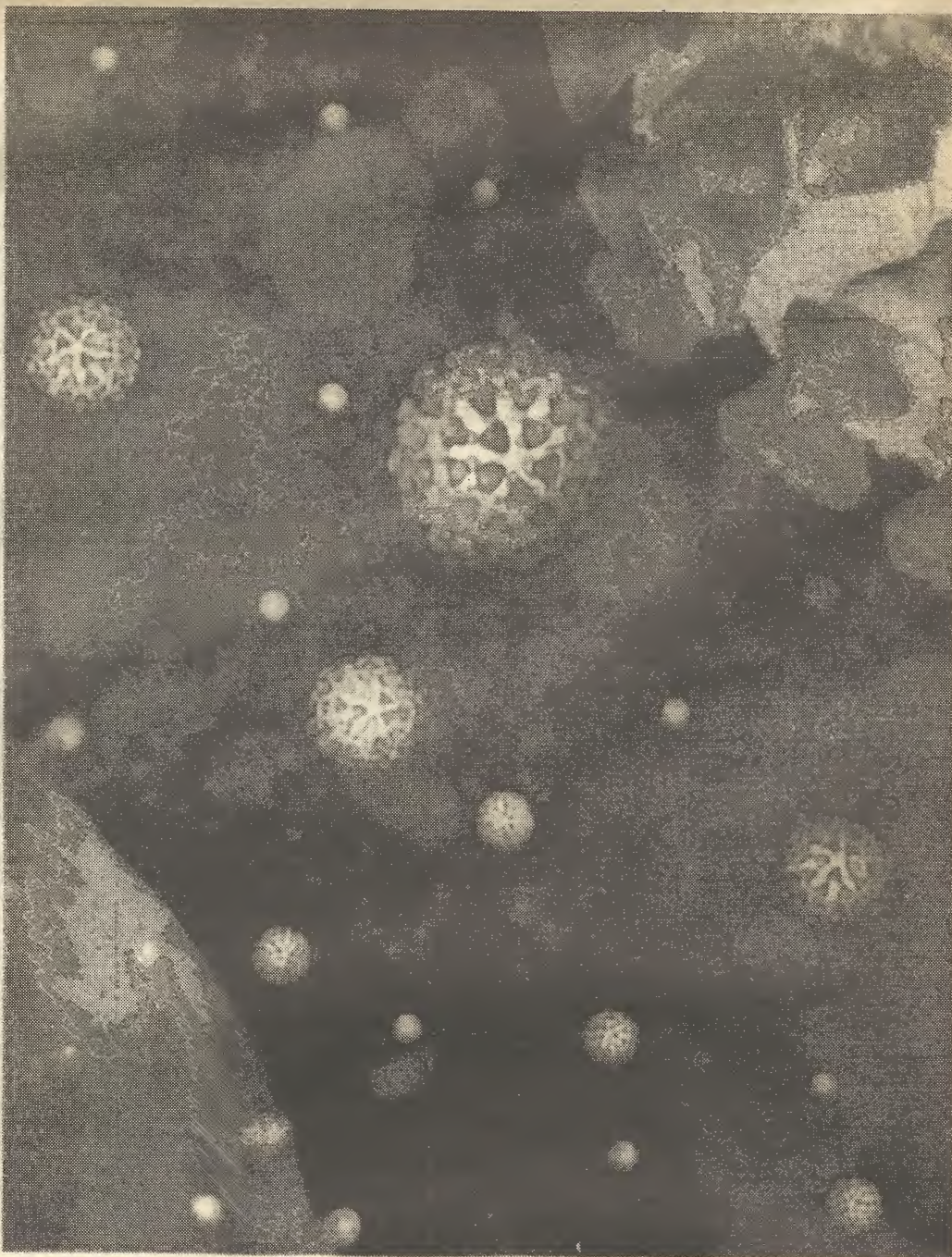
a very lucrative business kept hidden by the "experts."

Discussions around bio-technology are silenced, or dominated by the terms of the oppressors. We want to place matters in a political context. Thus we unmask bio-technology, showing it to be the political weapon which secures profits through the misery of millions of people. When asked how bio-engineering should be controlled, the C.D.A. (the Dutch Christian Democratic Party — trans.) spokesman Reitsma answered: "Drawing boundaries is not in the first place a matter of politics, but rather a matter of society," as quoted in *Biotekst*, March, 1992. These words have affected us deeply, and we have done our best to draw one small boundary.

Greetings, Fiery Viruses

—From *Arm The Spirit*, No. 14

For a complete version of this communique, which includes more extensive analyses of the topics covered here, contact autonome forum via e-mail: aforum@moose.uvm.edu



KLAN ON THE RUN

Anti-Racist Action: On The Prowl

TORONTO— ANTI-RACIST ACTION (A.R.A.) came together to bring people out onto the streets to show the strength of our opposition to fascism as well as our commitment to a multi-racial, multi-cultural, sexually diverse, equal and fun society. A.R.A. is an open group. Our meetings are wheelchair accessible, and childcare is provided. Born in late Sept 1992, A.R.A. has already mounted several successful actions and will build on our successes with increased participation.

THE FASCIST THREAT TODAY?

The experience of the Holocaust and the defeat of Hitler's Nazi Germany led many to believe that the world had learned its lesson and fascism was dead. But in 1992 we witnessed once again an alarming resurgence of fascism throughout Europe. In Germany we have seen racist assaults, firebombings of refugee hostels, mass fascist rallies and riots, and an increasing identification with fascist ideology among young people. The popularity of fascism has spread through France, Italy, Greece, Belgium, England, Austria, Spain, Poland and other European countries. It is happening here too.

Fascist groups have also been growing across Canada. Now, spurred by the "successes" of their European counterparts, they feel strong enough to begin to organize publicly. Toronto's own fascist movement is the "nerve center" for Canadian white supremacists of all stripes. The Heritage Front, the Church of the Creator, the Aryan Resistance Movement and the Ku Klux Klan (K.K.K.) are networking and building their ranks in this city. The Heritage Front, which acts as the main recruiting front for Toronto's neo-nazi/white supremacist movement, has been leafletting neighbourhoods, posterizing and recruiting in high schools, hosting international neo-nazi speakers, holding rallies, making bomb threats, vandalizing community centres, and promoting their particular brand of hate. They have also been linked to the bombing of the Morgentaler abortion clinic. Heritage Front leader Wolfgang Droege is a former leader of the Canadian Knights of the K.K.K. He was convicted by a U.S. court of an attempted armed invasion of the Caribbean island of Dominica (as well as cocaine trafficking) for which he served two years in prison. Despite their infamous leader and explicitly racist platform, the Heritage Front have attempted to present themselves as a legitimate political movement, committed to "equal rights for whites."

We have seen the brutal results of fascist ideology. We have seen millions executed at the hands of the Nazis during the Holocaust. We cannot plead ignorance. Called "fascism," "neo-nazism" or "white supremacy" these ideas equal racism, hatred and violence. We have learned from history that fascism doesn't disappear by just wishing it away. It must be confronted by an overwhelming majority of people standing up and refusing to allow it to grow. We can prevent the far-right from taking root in this country, but we must act before it's too late.

The rise of fascism relies on our fear and our silence. We cannot turn a blind eye while they poison our youth with their lies and hatred, instill fear in our communities, assault and murder our brothers and sisters. We cannot allow them to organize in our city and march on

our streets. We must act up and fight back. The power to defeat fascism lies in our hands. We will educate and mobilize our communities, stop their organizing in our schools and take back our streets!

The Heritage Front has singled out Toronto's high schools for intensive recruitment drives through leafletting, posterizing and an increasing presence. This attempt to peddle their racism and lies to our youth is outrageous, offensive and will not be tolerated.

A.R.A. has been meeting with students, community leaders, teachers and the Toronto Board of Education. A.R.A. has launched a campaign of counter-leafletting and counter-postering in schools targeted by the Heritage Front. We have been organizing in the schools, supporting and developing anti-racist initiatives to raise awareness and develop strategies to drive the nazis out of our schools and streets.

ON THE PROWL

Sept 29, 1992: The Heritage Front organized a march on the courthouse to defend their operation of a telephone hotline. With 40 hours notice, a counter-demonstration was organized, far outnumbering the racists, many of whom fled the scene in panic. A.R.A. was born.

Week of Nov 9, 1992: On the anniversary of Kristallnacht, A.R.A. protested against the German government's inaction

against the rising tide of neo-fascism there. Similar actions took place around the world, responding to a call by Germany's anti-fascist movement.

Nov 13, 1992: The Heritage Front sponsored a secret rally in Toronto, hosting several prominent international neo-nazi speakers. But A.R.A. was there to shut 'em down! Their meeting hall was surrounded and pelted with eggs by an angry crowd demanding an end to racist organizing in our city. Over a hundred humiliated racists were forced to slink out of the building under police escort.

Dec 19, 1992: A.R.A. responded to the rise in queer-bashings carried out by young K.K.K. and Heritage Front thugs in Toronto and Montreal. Hundreds of people marched in Toronto's gay neighbourhood to show our defiance: We will not be intimidated by fascist homophobes.

Jan 19, 1993: A.R.A. launched its campaign in Toronto high schools with a mass rally and march beginning at River-

dale High School in the east end of Toronto. Young anti-racists joined forces to show fascist organizers that they have a bigger fight on their hands than they anticipated.

When they come for our brothers and sisters, A.R.A. will be there. Your involvement is the key to A.R.A.'s success! Whether in educational campaigns, "Rock Against Racism" gigs or out in the street, A.R.A. needs you!

A.R.A. has been helping high school students to build their own independent A.R.A. groups in their schools. A.R.A. also meets as a large body to coordinate actions and campaigns that bring together concerns from various schools and communities.

If you want to join Anti-Racist Action, start an

A.R.A. group in your school or just get more information, contact us.

Anti-Racist Action

P.O. Box 664, Stn. C Toronto, Ont. M6J

3S1 Canada

Klanbusters Hotline: (416) 968-2127



DRUMMING THE KLAN OUT OF TOWN

BY D.L. LINGG

AUSTIN, Texas— ON JAN 16, 1993, 5000 people came out to protest the Klan's rally against Martin Luther King Day at the State Capitol Building. This large turn-out of protesters was due, in part, to previous organizing by "militant" activists who pushed for radical tactics.

The capitalist media feared violence so they took precautions. First, they heavily promoted the "Peace March" that was to leave the scene before the Klan arrived. Second, the day before the rally, they printed a statement by so called "Black leaders" which urged African-Americans to stay home and ignore the Klan. Fortunately, a lot of folks ignored their leaders. The local anarchist/radical milieu did lots of preparation for the event, including posting tons of flyers calling for militant resistance and holding a benefit concert that drew 600 people.

We anarchists called for a "black bloc" as a part of the Peace March that began early in the morning. This was a legal march called by the Austin Anti-Racist Coalition. There were folks from "Black Fist" in Houston, punx from all over Texas and Louisiana, as well as S.H.A.R.P. skins from Dallas. I decided to bring a boom box to break the monotony of boring leftist chants, so we marched and waged psychological warfare on the pigs to the sounds of Hip Hop, Rap, Native American drum chants and, of course, Body Count's "Cop Killer."

The pacifists, once the march had reached the Capitol, tried to bore us to tears with patronizing speeches by

movement hacks and sell-out mainstream liberals. After an eternity, the black bloc seized the Capitol steps and attempted to create a public forum. Ironically, the most violent response we got all day was from the pacifists themselves. Our attempt at an open forum ended in shouting matches with them, as they accused us of being "just as bad as the Klan" for wanting to oppose the white-supremacists by forceful means. At this point the pigs moved in and separated us, removed us under threat of arrests, and began setting up police barricades.

Some protestors left with the Peace March but most stayed. Police security was tight, involving riot cops, S.W.A.T. teams, video surveillance, binoculars, undercover and even a helicopter. Our advantage was our masks, our police scanner and the thousands-strong crowd of protestors. People brought drums, signs, curiosity and resolve.

The Klan finally arrived, all 40 of them, from Waco and Viter, Texas. They goose-stepped, well-protected, to the Capitol steps, sporting American, Dixie, Christian, Texas and Klan flags. Sadly, many in their ranks were young. They stood frozen in front of an angry crowd who occasionally threw eggs and tofu. They played white-power anthems with rented speakers, and we almost drowned them out with our drum circles.

After their hour-long rally many of us tried to confront the Klansmen face to face. We grouped around the buses they arrived in, but these turned out to be decoys! However, a good number of the

crowd found the real escape vehicles, confronted the nazis and smashed the bus windows. Some arrests occurred.

The protest crossed all ethnic lines to become a truly multi-cultural event. We came together an shouted, chanted, threw shit, drummed, danced, debated, picniced and some folks even got high. We know who our true friends are. ★

They Never Showed

BY CHRIS CRASS

SIMI VALLEY, Calif— ANTI-racist activists kept the Klan away on Jan 30, 1993 in Simi Valley. The K.K.K. had planned to demonstrate in front of the Simi Valley Courthouse in support of the police officers who beat Rodney King. When news of this demonstration spread, Neighbors Against Nazis organized a counter-demonstration.

The rally against racism began in the morning with music and speakers. Information tables were set up by such organizations as People Against Racist Terror, Committee for the Impeachment of (California Governor) Pete Wilson, and the (anarchist) Southern California Web Collective.

Over 150 people came out for the rally to show opposition to racism and police brutality. The largest faction of activists at the protest was the anarchists. With more than 60 of us there, mainly dressed in black, we were also the greatest concern to the police. ★

FIGHTING WHITE SUPREMACY

Comrades,

I was very excited to see a copy of *Love and Rage*. This is the best revolutionary anarchist publication I have ever seen, including Canada's *Open Road*. What I especially like is that contrary to most anarchists of the 1970s and 80's, when my revolutionary pamphlets "Anarchism and the Black Revolution" was published, your group seems to understand the dynamics of white supremacy and why it must be fought. You can't imagine the kind of "cop-out" racist capitulationism that the Industrial Workers of the World (I.W.W.) and most anarchist groups were guilty of then.

I was one of a small number of anarchists or libertarian socialists of African descent. Since I alone was not

tive tactics. We have turned this small conservative town upside-down! We've got the cops and the Klan on the run!

Finally, I am writing my autobiography, and only need a publisher. If you know anybody who can do the job, let me know.

Once again, I love the paper. Please send some back issues.

In love and struggle
Lorenzo Komboa Erwin

ANTI-ZIONISM AND ANTI-SEMITISM

Dear Leprechauns and Roarers,

Although I've tried to avoid taking part in your letter-page debates in the past, the Raven's Banner Collective's "Lyin' About Zion" letter demands a response.

LETTERS

numerically powerful enough to influence events I wrote my revolutionary pamphlets on building an international social revolutionary movement, the importance of an anarchist anti-racist movement, a Black revolutionary libertarian movement, an anarchist prisoner support group (A.B.C.), and other subjects. My model for the pamphlets was "Kropotkin's Revolutionary Pamphlets," edited by Roger Baldwin. It shocks me to find that my pamphlets have been reprinted for years after I wrote them. I am now considering re-writing and updating the pamphlets, and issuing them in book form. If I can find a publisher I will push right ahead.

This is an historical period that anarchists must develop a coherent philosophy to challenge the descent of Marxism-Leninism as a revolutionary ideology, and to create a world socio-political movement to challenge existing institutions. Clearly, we must create counter-institutions to propagate the new doctrine, do mass political re-education, and challenge the capitalist authorities. This is real, not just my ideas or desires. New revolutionary formations must have the germ of the new society within the belly of the beast.

So what is this debate about "confrontationist" versus "gradualist" struggle really about in my estimation? It is about building larger, more representative "mass" formations on the one hand, and just mindless small-group protest engaged in by most anarchists. We should not become static "educational" societies, nor should we go over to street fighting/commando tactics as our primary approach. I am opposed to the sort of petite-bourgeois individualist anarchism that the north american movement is noted for; clearly we must be grounded in the working class. There is too much bourgeois scholasticism in the anarchist movement. I have always had ties with the Workers Solidarity Alliance (W.S.A.) and the International Workers Association (I.W.A.), along with other syndicalists, council communists, and libertarian socialists.

So, what have I been doing since my release from prison in 1983? I have been a full-time community organizer almost since my first day on the streets. I have been the president of a small activist coalition which has been fighting racism and police brutality in Chatanooga, Tennessee for years. Our struggle has driven the Klan out of the city, forced a murderous police commissioner to resign in disgrace, and to topple the local racist government. Our tactics have included civil rights lawsuits, mass demonstrations, armed self-defense, rallies, conferences, door-to-door organizing, and any other effective

Their letter seems to criticize the anarchist movement in general and *Love and Rage* in particular, for being soft on Zionism. Throughout the letter Zionism is equated with fascism, a proposition which leads to some interesting conclusions and statements: one Jew (Rabbi Schneerson) is described as a "fuhrer," Jews are described as the ethnic community most infected by fascism, and the racist right is described as a "feeble fart" compared to international Zionism. Anarchists are criticized for not spending enough energy opposing Zionism, and it is insinuated that they spend too much energy opposing the anti-Semitic extreme right. Despite a confusing analysis, what R.B.C.'s letter makes very clear is that some anarchists lack an understanding of Zionism and Anti-Semitism, and for this reason they write letters which could (and should) be condemned as anti-Semitic.

Their are four main ways in which the "Lyin' About Zion" letter distorts history or uses weak analysis in a way which is anti-Semitic.

1. *A routine comparison of Zionist atrocities to Nazi atrocities.* It is common practice for people who want to belittle the experience of oppressed peoples to imply that they have no right to claim to be oppressed and to compare them to their oppressors. Who hasn't noticed how many anti-feminist men get off talking about mothers abusing their children, or how many white people like to talk about the miserable, violent, and patriarchal nature of pre-contact Native peoples? If you've never noticed this, just read some stuff from V.O.C.A.L. (Victims Of Child Abuse Laws), or that Revolutionary Communist Party position paper on Native culture (reprinted in "Marxism and Native Americans", edited by Ward Churchill and published by South End Press). And have you ever noticed how straight white men will simultaneously criticize the Gay mens movement for being sexist and the Wimmin's movement for being homophobic?

Unfortunately, some leftists engage in this same practice when it comes to Jews: Jews are the *most* racist and sexist, Zionism is genocide, Israel is a fascist, even a Nazi, state.

Transference (the mechanism of transferring the perceived sins of one's own community onto others) is at work once again. Historically, European communities were full of religious, economic, and child-rearing practices which contradicted the Christian ideal, and anti-Semitism was one way that these tensions could be transferred, if only symbolically, outside the community. Social mobility was occurring and small-scale capitalism was de-

veloping within a Christian culture which had previously opposed rising above one's rank and had a vested interest in a feudal social system, so Jews became known as greedy, usurers, etc. In communities which had historically practiced infanticide and child abandonment, Jews were suspected of kidnapping Christian babies and making *matzoh* (unleavened bread) out of their blood. In Christian communities uneasy with fresh memories of natural religions and the worship of nature deities (many of which had horns and goat legs, such as Satyrs), Jews were rumored to have horns hidden under their hats, to practice witchcraft, and to enter into pacts with a satyr-like devil. The list goes on and on, and lets just say that it is not surprising in a world which recently witnessed the burning of millions in what was essentially an anti-Jewish phenomenon of unprecedented proportions, Jews are accused of doing the same things to Palestinians as the Nazis did to them, Zionists are compared to Nazis, Rabbi Schneerson is described as a fuhrer . . .

2. *Zionism = Fascism.* Besides the above analysis of why so many people of Christian descent might want to equate Zionism with Nazism, there is a valid question of whether or not 20th century Zionism is racist, and whether or not Zionists are fascists. The above explanation of why so many might wish it were so does not refute the basic claim. i.e. that Zionists (and thus the majority of Jews) are fascists.

But first what is Zionism?

Zionism is no more and no less than the political project of securing a land base in Israel for world Jewry. Prior to the Holocaust it was a minority tendency amongst Jews, but having European Jewish society destroyed, along

ion, which had tried to act as a haven for Jewish refugees during the war, was quick to embark upon an anti-Semitic campaign against so-called "rootless cosmopolitanism." Under these circumstances, is it fair or even humane (in the broadest sense of the word) to equate the many Jews who left post-Nazi Europe for Israel with the Nazis who had butchered their loved ones, or even with "respectable" anti-Semites who continued to block their emigration to America, Canada, and so many other countries? It has been said that it was easier for a Nazi to enter America after the war than it was for a Jew. Indeed, the factors which can lead a Jew to identify with Zionism are very different from those which have lead white Gentiles to become Nazis.

Is Zionism inherently racist? Zionism is certainly racial, inasmuch as Jews are a race (I won't bother to quibble with R.B.C.'s semantic problems with the word "race"), because it seeks to secure a landbase for Jews. Zionism does not racialize matters any more than various other nationalisms though, be they Irish Republicanism, New Afrikan, or Puerto Rican nationalism. That is, Zionism is not racist per se.

It would be wrong to pretend that the State of Israel has not acted in an incredibly racist manner, but so has every other State that has existed since I was born. And I don't want to be unfair or cynical, but many of these States were the result of national liberation movements which were strongly supported by the left of my parent's generation, and there is no reason to believe that any states created by today's national liberation movements will be much better. It is the nature of a State set up by a libera-



with an estimated six million Jews, many former non-Zionists had a change of heart. The strategy of cohabitation, long the majority tendency amongst European Jews, had left them vulnerable to a catastrophe which effectively destroyed their society. Those who survived the Holocaust often languished in Displaced Persons camps for months or even years. Those who managed to return "home" were often met by anti-semitic violence, such as the pogrom in Kielce in Poland, where several hundred Jews were murdered in 1946. At the same time the "civilized" victor nations remained just as adamant after the War as they had during it to keeping out Jewish refugees. Even the Soviet Un-

tion movement identifying itself with one or a few particular ethnic groups to be racial in nature, if not racist. However, when the alternative is death and business-as-usual-imperialism, it takes a peculiarly alienated person to equate these nationalisms with the racism of W.A.S.P.s, or to oppose them simply because they have not transcended the racial and national oppression from which they are born, even though this must remain the ultimate goal.

So yes, Zionism as practiced by the State of Israel is racist. There is a Zionist left wing, which is similar to the Cabadian, or American left wing: not revolutionary, but not quite as bad as it is sometimes described by anti-Sem-

ites. Contrary to what R.B.C. says, there is a section of the Zionist left which fights for a two-state solution to the Palestinian national question, a solution which would not amount to Palestinian bantustans. The equation of Zionism with racism, or fascism, is only valid if you're willing to apply these terms to all nationalist movements. In that case why even bother singling out Zionism, why not just express it as many anarchists do, as a problem stemming from all nationalisms, not just Jewish nationalism? Too often, it seems, people support the right to self-determination for nations, but then play word-games and insist that Jews (as well as other "loser nations") are not a "people," but merely an "amalgam of ethnic communities and individuals."

3. *Anti-Semitic stereotyping.* Throughout "Lyin' About Zion" Zionism is described as insidious, molding public opinion, and as the most stealthy fascist movement worldwide. Although no expert on the subject, it does cross my mind that all of these characteristics are traditional stereotypes used to vilify Jews. Whether or not various claims about Zionism are true, we should all be aware of the power of stereotypes and racist images, and should try to refrain from using them in our diatribes.

4. *Anti-fascists should pay less attention to fighting the Gentile racist right, and more attention to fighting Zionism.* The claim is also made that *American Jews do not constitute an oppressed community*, ostensibly because they have too much money.

Firstly, many American Jews live well below the poverty line, but even if they didn't, class alone does not automatically stop someone from being oppressed (queer people are oppressed, despite the fact that gay men as a group are well represented in the middle and upper-middle classes). German Jewry was generally well-to-do, but I challenge anyone to show me how dying in a concentration camp, or surviving but being the only one in your family to do so, is an example of anything but oppression. And for those of you who feel that anti-Semitism is a German, or old-fashioned, ideology, please consider the following:

- Pat Buchanan, amongst other prominent Americans, has denied the existence of the Holocaust. So has David Irving, a man whose books on World War II are required reading in many universities.

- Anti-Semitic attacks are on the increase in every province across Canada (I'm afraid I have no statistics for the U.S.A.).

- Most left wing groups which support the right of nations to self-determination make a point of insisting that Jews are not a nation, they are either a religious group or a people-class, both of which which would be abolished in a secular, classless, socialist world.

The Gentile racist right, far from being ineffective, has more clout than either the left or the anarchist communities in many parts of the world.

In Montreal, two gay men were murdered by homophobic gangs last December. One of these gangs has been linked to the German N.S.D.A.P./A.O. (the self-styled heirs of Hitler's N.S.D.A.P. or Nazi Party). Since New Years, almost ten Synagogues have been vandalised, as has a centre which helps African immigrants. All of this in a city of three million in one of the provinces with the lowest amount of reported hate crimes in Canada.

On your side of the border, Colorado has passed homophobic legislation following a reactionary Christian crusade to save the straight world. Police forces in L.A. and elsewhere are infiltrated by neo-Nazi and racist organizations. The U.S. war machine is aiding, abetting, and occasionally instigating genocides across the globe (many of which we are probably ignorant of), often with the support of the majority of white Americans, and often in collusion with fascist and anti-Semitic groups in the U.S.. (Remember *Civilian Military Assistance* and Don Black's Klan sending fascist brigades to fight in Nicaragua alongside the Contras).

To turn our energy from fighting these forces, in order to concentrate on fighting Zionism as a fascist movement, would be to ideologically disarm ourselves in the fight against neo-Nazism and anti-Semitism, and could also lead to sections of our anti-fascist movement falling within the orbit of the extreme right. If you think this is far fetched, just read the recent self-criticism of the Revolutionary Cells, which describes how anti-semitism and authoritarianism influenced their anti-Zionist actions (*Arm The Spirit* #12, March-May 1992). There are much worse examples, though, for instance firebombings of synagogues, cooperation with "third position" fascists, Holocaust revisionism, and much more, all of which have been undertaken by "left wing" or "anarchist" groups eager to justify and act upon their opposition to "Nazi Israel."

Given the history of anarchism and leftism in North America and Europe, it is particularly important that we all come to terms with anti-semitism in all its various guises. Many of the figures we may identify with (such as Bakunin and Marx) were anti-Semites, and many of the organizations within the Left and anarchist scenes have been influenced by anti-Semitism (for instance, the Social Revolutionary Anarchist Foundation, *la Vielle Taupe* in Paris, David Crowbar's Popular Reality, etc.). At the same time, a deeper understanding of anti-Semitism can make our critique much stronger. The historic similarities between the persecution of Jews, queer people and heretical movements (which were often anti-statist and sometimes anti-authoritarian) by Christian Europe are many. The development of genuinely non-chauvinistic, anti-authoritarian and anti-racist (as opposed to anti-Semitic) critique of Zionism, and of all ethnic nationalisms, would also strengthen our movements and our understanding of racism.

I feel that, instead of following R.B.C.'s advice, the anti-fascist movement should instead try and incorporate a greater understanding of the different forms of racism and the various contradictions in European history. Anti-Zionism has its place within the field of anti-nationalism, not anti-Semitism, and Palestinian support work is a matter of anti-imperialism, not of fighting Jewish Nazis. R.B.C. would do well to remember this.

This said, I should point out (for those of you who don't know it already) that there are extreme right wing Zionist groups. The Kahane (Rabbi Meir Kahane was a Jewish fascist ideologue responsible for setting up the Jewish Defense League and the racist Kach party in Israel. He was assassinated a few years ago.) Chai movement and the J.D.L. (as well as various splinter groups) are operating across North America. These groups are virulently racist and right wing, and when not engaged in paramilitary acts against Palestinian support activists and Arab diplomats they spend their time trying to spread their hatred throughout the Jewish community. They are examples of how nationalism can lead to fascism, but to claim that Jewish nationalists are more prone to this kind of fascism than nationalists of other cultures betrays a certain naïveté about modern nationalist movements. It also betrays a certain ignorance about the internal working of the Zionist state itself: after all, while Bo Gritz, Lyndon Larouche, Pat Buchanan and David Duke all get to play at electoral politics in the U.S.A., the Israeli Kach Party has been outlawed for promoting racist hatred in supposedly fascist Israel. Indeed, to claim that the J.D.L., etc. represent the purest expression of Zionism (which they would if it was a genuine version of fascism) conveniently avoids the question of why so many Jews, eager to fight the Klansmen and Nazis of the nineties, will wind up in these Jewish hate groups instead of in the anti-fascist movement. Could it be because the anti-fascist movement, like the Left from which it has gotten most of its ideological baggage, has such an inadequate understanding of anti-Semitism, Gentile chauvinism, Zionism, and

the Holocaust that it alienates many of these young fighters? A question that should be dealt with at greater length, perhaps some other time . . .

I also feel that an explanation would be in order as to who P.A. Ward, and what R.B.C., is, and what their relationship to the Love & Rage Network is. Are these people anarchists, leftists, or some other variety of political animal? And what is their basis for regarding Jewish nationalism as such an omnipotent and fascistic force?

Yours in revolutionary anti-fascism,
another bisexual friend of Roman Catholic descent

TO THE NETWORK FROM OGB

So were we only a novelty? And now the excitement with us is over?
— Agnes Hochberg, Hungarian anarchist-feminist

We protest the authoritarian and chauvinist (to the easterners) manner in which the *On Gogol Boulevard* (O.G.B.) page (produced by Neither East Nor West-NYC (N.E.N.W.-N.Y.C.) in conjunction with easterners) was canceled in *Love and Rage* at *Love and Rage's* Atlanta Nov 1992 conference: with no prior consultation with N.E.N.W.-N.Y.C., nor with any easterners, nor with the effective representation necessary of N.E.N.W.-N.Y.C. in Atlanta (N.E.N.W.-N.Y.C.'s O.G.B. coordinator was too ill to attend). (Readers, please understand, WE DID NOT QUIT, as some abroad are interpreting it!)

N.E.N.W.-N.Y.C. is a popular and well known group of longevity and substance. Among our mandates are to print the activist oriented text of alternative radicals in Communist/ex-Communist countries. The east is still very much the east and no less relevant. Now suddenly the rug has been pulled out from under us disrupting our unique work. (And the technical and political problems that arose with our text in the first *Love and Rage* without OGB proper (Vol. 4 No. 1) underscores our need for autonomy. See end of article to get our take on it.)

The opposition to this is substantial and visceral. Many other publications have come forward to ongoingly/temporarily fill in the gap (*Profane Existence*, *Anarchy*, *Fifth Estate*, the *Anarchist Youth Federation Bulletin*). But we want our proper place back in *Love and Rage* (whom we helped found and who have the activist bent and international distribution relevant to our work).

We're seeking support for our demand of restoration of our autonomous section, and will ask that this be put on the agenda of this summer's *Love and Rage* Network gathering.

In the meantime we're collecting signatures of individuals/groups supporting us (please send them directly to NENW-NYC). And we need a subsidy to mail the other publications carrying our news to the east/third world, none of whom have the type of foreign circulation that *Love and Rage* has. Checks can be made to *On Gogol Boulevard*, or tax-deductible contributions can be made to: the Aspect Foundation (and again mailed to us).

For \$1 and an S.A.S.E. we've a much longer and detailed version of this letter (votes in the Production Group were going against it, so we pulled it), plus a lengthy criticism of the Atlanta decision by an individual N.E.N.W.-N.Y.C. member.

We also have available petitions supporting our case in English and Russian.

The members of Neither East Nor West-N.Y.C.:

Matt Lore, Mary Shelly, Ivo Scoric, Eldon Garcia, Neil Farber, Agnes Hochberg, Tom Mauer, Bob McGlynn, Alexandre Rubchenko, Bill Weinberg, Mike Harris, Polina Mograchyova, Malgorzata Tarasiewicz, Adam Jagusiak (In our present membership are reps from Croatia, Russia, Hungary and Poland who've moved here, are here on extended stays, or visit often)
Neither East Nor West, 528 5th St., Brooklyn, NY 11215
Tel (718) 499-7720

Supporting Groups

The Love and Rage Network is made up of autonomous groups and individuals from around North America. Supporting Groups make a commitment as a group to support the network financially, and by writing for and distributing *Love and Rage* in their area. If you would like to join, please write us at P.O. Box 3, New York, NY 10012.

ARM THE SPIRIT
PO BOX 57584 JACKSON STATION
HAMILTON, ONT L8P 4X3

AUTONOMOUS ELEMENTS
PO BOX 2145
KINGSTON, ONT K7L 5S4

AUTONOMOUS GREEN ACTION
PO BOX 4721 STATION E
OTTAWA, ONT K1S 5H9

TEMPORARY AUTONOMOUS ZONE
PO BOX 122, 1895 COMMERCIAL DRIVE
VANCOUVER, BC V5N 4A6

VAUD/EARTH LIBERATION FRONT
A-5 1720 DOUGLAS STREET
VICTORIA, BC V8W 2G7

ANARCHIST ACTION NETWORK
SUITE 147, 3325 LORNA RD #2
PO BOX 360999 BIRMINGHAM, AL 35236

THE GERMINAL
UCSD STUDENT COOP CENTER
B-0323-Z LA JOLLA, CA 92093

SAN DIEGO ANARCHIST FEDERATION
PO BOX 2111
SAN DIEGO, CA 92112-2111

SOME BAY AREA @
(510) 273 2449
SAN FRANCISCO BAY AREA, CA

UNITED ANARCHIST FRONT
PO BOX 1115
WHITTIER, CA 90609

SOUTH FLORIDA AYF
PO BOX 45-2001
MIAMI, FL 33245

LOVE AND RAGE SUPPORTERS
PO BOX 5236
ATLANTA, GA 30307-9998

REVOLUTIONARY GROUP X
PO BOX 6022
CHICAGO, IL 60680

AWOL
PO BOX 7293
MINNEAPOLIS, MN 55407

LOVE AND RAGE SUPPORTERS
PO BOX 581354
MINNEAPOLIS, MN 55458-1354

PROFANE EXISTENCE
PO BOX 8722
MINNEAPOLIS, MN 55408

PATTERSON ANARCHIST COLLECTIVE
PO BOX 8532
HALEDON, NJ 07508-8532

AUTONOMOUS ANARCHIST ACTION
PO BOX 3 PRINCE ST STATION
NEW YORK, NY 10012

ANARCHIST YOUTH FEDERATION/NYC
PO BOX 365
NEW YORK, NY 10013-0365

BLACK STAR COLLECTIVE
PO BOX 3 PRINCE ST STATION
NEW YORK, NY 10012

AUTONOMOUS @ COLLECTIVE
PO BOX 10007
COLUMBUS, OH 43201

LIBERATE THE OBSESSED
PO BOX 1916
RAPID CITY, SD 57709-1916

BRIGADA SUBVERSIVA
APDO. 12-18, CP 03020
MEXICO DF

COLECTIVO CAMBIO RADICAL
APDO. 13-517, CP 03501
MEXICO D.F.

EDICIONES ANTORCHA
APDO. 12-818, CP 03020 MEXICO, DF

INTERNATIONAL AFFILIATES

GRUPO IMPULSO AUTOGESTIONARIO
C. SOLERO CC 984, 2000 ROSARIO, ARGENTINA

GRUPO ACCION LIBERTARIA
C/O EDUARDO TORRES
LOS SAUCES 426, LOMAS COLORADAS
CONCEPCION, CHILE

RED @ DE ESTUDIANTES
C/O JOSE EGO, PIRAMIDE 337
SAN JOAQUIN, SANTIAGO, CHILE

For Regional Organizing Contacts
write to *Love and Rage*

WHERE'S AYF?

If you've read *Love and Rage* before, you might notice that this issue has no Anarchist Youth Federation page. AYF is currently trying to develop a more-collective way to produce the page. As soon as they come up with a process they're happy with, we'll start running the page again. For more info write to:
AYF Discussion Bulletin
PO Box 365
New York, NY 10013

ABORTION IN EAST BLOC

(continued from page 1)

on both theoretical and material levels. They discuss things in the academic realm. But they also provide the practical supplies, such as phone numbers and stickers to the S.O.S. crisis-line in Zagreb.

Feminism is revolutionary if it truly seeks to liberate all women. Because women's sexual oppression is carried out through government, gaining participation in government will not be enough to win liberation. Reproductive freedom is hindered by economic and social institutions and by a singular view of morality. Therefore our interests lie also with those people fighting capitalism and struggling for self-determination. Limiting our struggle to the goal of participation in existing structures will lead us back to where we are now. We will be left cleaning up after the false promises. ★

THE FOLLOWING IS A BRIEF overview of reports on abortion access in Central and Eastern Europe, as delivered at the Feb 3, 1993, meeting of the Network of East-West Women:

ALBANIA & KOSOVO

PRESENTED BY: SHIOPE MALUSHI
BEFORE THE COMMUNIST REGIME, abortion was self-performed. The Communists legalized "choice" by providing abortion in cases of rape, threat to a woman's life, or health problems for mother or child, including a woman's inability to feed and care for the child. Incest was considered "not an issue." There was no birth control or sex education under the Communist regime.

BULGARIA

PRESENTED BY: CHRISTINA KOTCHEMIDOVA
UNDER THE COMMUNIST REGIME, abortion in Bulgaria was available to unmarried women and married women with more than two children. Bureaucratic corruption, as in many areas of life in the Soviet-style societies, gave women access to abortion. In 1990, abortion in the first trimester became available when performed in a hospital under a doctor's surveillance. It is most common for abortion to be performed with only local or no anesthesia. There is no sex education, and a lack of decent contraceptives. There is strong resistance to condom-use. Sterilization for women is illegal. Opposition to abortion is not focused on the fetus. Kotchemidova attributed this attitude to the more-tolerant Christian Orthodox religion in Bulgaria.

CROATIA

PRESENTED BY: VINKA LJUBIMIR
THE CHURCH ATTEMPTED TO initiate a campaign to limit abortion, but

A FEW WORDS ABOUT POLITICS

Love and Rage is a bi-monthly anarchist newspaper intended to foster revolutionary anti-authoritarian activism in North America and build a more effective anarchist movement. We will provide coverage of social struggles, world events, anarchist actions and cultures of resistance. We will support the struggles of oppressed peoples around the world for control over their own lives. Anarchy offers the broadest possible critique of domination, making possible a framework for unity in all struggles for liberation. We seek to understand the systems we live under for ourselves and reject any prepackaged ideology. Anarchism is a living body of theory and practice connected directly to the lived experiences of oppressed people fighting for their own liberation. We anticipate the radical and on-going revision of our ideas as a necessary part of any revolutionary process.

A set of "working papers," encompassing the current debate about our Political Statement is available from

Jodi, c/o AA
PO Box 10007
Columbus, OH 43201

For more information about these and other internal debates, subscribe to our Discussion Bulletin and Network Bulletin.

the Minister of Health refused to bow to the pressure. He pointed to the lack of economic resources, to the State's inability to provide necessary social services if abortion were restricted. Abortion is free, if a woman is pregnant by 10 weeks. A woman must get approval for abortion from a medical commission if she is between 10 and 24 weeks pregnant. Minors need the signature of one parent to obtain an abortion. Abortion is not available for non-citizens.

CZECH AND SLOVAK REPUBLICS

PRESENTED BY: BELINDA BLUM
THE CZECH REPUBLIC RAISED THE price of an abortion to 3000 crowns, approximately 79 percent of the average monthly wage. This is the first time in 40 years that people are paying for health care and, since abortion is not considered an "essential" service, it is not covered by insurance. There is a fee-waver if a woman's health is in danger or in instances of rape.

In Slovakia, permission for an abortion must be granted by a committee whose duty it is to "make known to the women the negative consequences of abortion." Abortion is illegal except in cases of rape, incest, medical complications and "social problems that are impossible to solve." Conservative forces within the Slovak republic are threatening to enact the "Law on the Protection of Human Life," which would further limit access to abortion.

GERMANY

PRESENTED BY: NANETTE FUNK
UNIFICATION OF EAST AND WEST Germany sparked an extensive debate on abortion because the two countries had irreconcilable laws on abortion, the West having the more restrictive of the two legislations. To date, these laws have not been reconciled. Debate has been postponed again until April, with no plan for new laws to go into effect until the end of 1993.

HUNGARY

PREPARED BY: DOROTTYA ORLÖSI
PRESENTED BY: AGNES
THE NEW LAW, AS OF DEC 17, 1992, allows abortion under these conditions: if the woman or fetus is in danger of life-threatening health problems, if the pregnancy is the result of a rape, or if the woman claims that the pregnancy causes her "serious crisis." This law requires women to undergo counseling on alternatives to abortion. The cost of an abortion has increased to two-thirds of a

OOPS!

The name of the Lakota band resisting nuclear waste storage was misspelled on Page 15 of Vol. 3, No. 7. The correct spelling is Mde-wakanton. Our apologies.

In the last issue (Vol. 4, No. 1) we reported that the police drove the attacking fascists away from Casa la Paz (Page 5). After going to print, we received a report from the squatters that they drove the nazis away themselves.

Also in the last issue, on the ABC page readers were asked to contact Amor y Rabia support groups for information on the "Campaign in Spain." Readers should contact the other addresses listed instead.

Running of the Bulls

For those who are curious about the backroom meetings and fiendish plots of the Love and Rage Network and its projects, there are two publications that have it all. Partake of the two Bulls, the Disco Bull, produced every 6 to 8 weeks, and bi-weekly Network Bull. Those who pledge monthly to Love and Rage automatically receive both Bulls and the paper. Those who don't pledge, but want to receive both Bulls, are asked to pay a yearly fee of \$20-\$50 to cover costs. Simply check the desired box on the subscription form. Send thoughts, plots and news of your own to:

Disco Bull
PO Box 581354, Minneapolis, MN 55458-1354
or
Network Bull, PO Box 3, New York, NY 10012.



monthly income. The Feminist Network has been started collecting signatures in support of liberal abortion guidelines.

(Since this report was given President Walesa has signed the restrictive legislation into law.)

LITHUANIA

PRESENTED BY: LAIME SERKSNYTE
ABORTION HAS BEEN LEGAL HERE since 1956, and there appears to be no threat of impending restrictions.

POLAND

PRESENTED BY: KRYSZYNA ZAMORSKA
SENATE VOTED IN JANUARY TO criminalize abortion in all cases except for pregnancy resulting from rape or incest, or in cases of a threat to the life of the mother. The new law mandates a two-year jail term for doctors who violate guidelines. A million and a quarter signatures were gathered in opposition to this law.

Spanish Section Synopsis

PAGE ONE: Anarchist Black Cross
Included in this section are: an article on indigenous prisoners in Mexican prisons, a short history of A.B.C., and a list of past and current A.B.C. prisoner support campaigns.

PAGE TWO:

Represión contra Anarquistas Griegos is an article from Amor y Rabia/México that chronicles some history of the Greek anarchist movement and updates the current situation there. *Comedores Populares* is an article from Bandera Negra (Lima, Perú) about the libertarian nature of community kitchens Peru's shantytowns.

PAGES THREE AND FOUR: Queer Focus Section

This section contains translations of K. Small's article *Queer Killings (Asesinatos revelan la hipocresía de la izquierda)* from page one and Paul Dalton's article *Questioning (Queer) Authority (Una perspectiva anarquista sobre la política queer)* from page four. Also, there is an article about the situation of queers in South America (*Estados sudamericanos contra los queers*), as well as a list of queer contacts in South America.

PAGE FIVE: Notes of Revolt

The Spanish page of Notes of Revolt contains translations of various notes from the International pages of the English section.

SLOVENIA

PRESENTED BY: RENATA SALECL
UNTIL TWO YEARS AGO THERE was no public debate on abortion. Women successfully defeated the conservative Christian Democrats' attack on abortion rights. ★

NEW YORK— On Dec 20, 1992, 50 people picketed St. Patrick's Cathedral during a visit from the Primate of Poland, Cardinal Glemp. The picket was in protest of Poland's proposed very restrictive abortion law (which has now passed). Although the protest received only nominal coverage in New York, the story was top of the news in Poland. The picket was organized by the New York City chapter of Neither East Nor West (N.E.N.W.).

N.E.N.W.
528 Fifth Street
Brooklyn, NY 11215

THE NETWORK OF EAST-WEST WOMEN (N.E.W.W.) aims to create dialogue across national boundaries about feminism. The Network also helps Central, Eastern European and former-Soviet feminists begin their own projects in response to local issues: employment, gender studies, politics, wife-beating and rape. Contact them:

c/o Ann Snitow
Dept. of Journalism, N.Y.U.
10 Washington Place
New York, NY 10003

FURTHER READING

Women and Earth, a bilingual, bi-annual journal, is a continuation and expansion of the famed *Women and Russia Almanac*. Free to Easterners, \$10 in the West. Contact:

31 Tamarac Road
Westport, CT 06880
or outside the U.S.:
G.P.O. Box 4528
Melbourne 3001, Australia

Superwomen and the Double Burden: Women's Experience of Change in Central and Eastern Europe and the Former Soviet Union, Scarlet Press, 1992.

CRUZ NEGRA ANARQUISTA

NATIV@S ENCARCELAD@S POR EL ESTADO MEXICANO

EN SEPTIEMBRE DEL PASADO 1992, el Gubernamental Instituto Nacional Indigenista aceptaba en su censo la existencia de 5.800 (desde luego que son muchos más) pres@s nativ@s en la demografía del Estado mexicano, de un total de 86.000 prisioner@s. De est@s prisioner@s, 1500 se encuentran encarcelad@s en Chiapas, mientras que en el Distrito Federal se maneja la cifra de 250 pres@s nativ@s. A pesar de las cifras arrojadas por el censo oficialista, el director de Prevención Social de la Secretaría de Gobernación Francisco Ramos Bejarano, cínicamente asegura tener conocimiento de sólo 700 pres@s nativ@s en todo el país.

En estados como Oaxaca, Guerrero y Chiapas, las cárceles han sustituido las "reservaciones" indias norteamericanas. El 27 de noviembre de 1991, el pueblo Tzeltal sufrió un brutal desalojo de sus tierras que cobró 103 nativ@s detenid@s, salvajemente golpead@s y herid@s. Durante todo el pasado año, en el estado de Chihuahua, el ejército mantuvo operaciones dizque como parte de la "guerra contra las drogas" en toda la sierra chihuahuense, golpeando, encarcelando, desalojando y quemando las casas de l@s nativ@s del área. En la Ciudad de México l@s nativ@s sufren cotidianamente los abusos de la policía, quienes l@s secuestran por cualquier motivo, l@s torturan salvajemente y l@s consignan acusad@s de delitos ficticios para inflar las estadísticas oficiales. Según los datos suministrados por el Comité para la Defensa de los Derechos Humanos de Internos "Ricardo López Juárez," de los 35 nativ@s encarcelad@s en el Reclusorio Norte, 10 de ell@s fueron detenid@s ilegalmente implicad@s sobre simples deducciones policíacas, nueve carecen de parte acusadora y sólo cuatro hablan español y l@s demás distintas lenguas maternas. El Comité "Salomón Mendoza Barajas," en el Reclusorio Oriente, informa que la Comisión de Defensa Indígena y Campesina tiene una membresía de 28 nativ@s pres@s.

En Santa Marta Acatitla, cumplen sentencias 95 pres@s nativ@s de diferentes etnias.

Las injusticias comienzan desde el momento de la detención, que casi siempre es violenta, de ahí se les obliga a firmar una supuesta declaración mediante tortu-

En toda esta larga lista de violaciones e injusticias, cabe destacar dos casos que realmente ilustran contundentemente las injusticias contra l@s nativ@s que la judicatura se ha negado a reconocer, pese a todas las evidencias de inocencia presentadas: el primero, se re-



ras. Esta crueldad se duplica al tomar en consideración que el 90% de ell@s son analfabet@s. Sin embargo, sin excepción tod@s resultan culpables nada más con una prueba de culpabilidad en su contra: la declaración inculpatoria. Agreguemos a esto la ausencia de defensa jurídica, tanto debido a su pobreza (les es imposible pagar los gastos de un abogado particular) como por la falta de abogad@s de oficio que se ocupen de asesorar y defender a l@s inculpad@s. Los procesos judiciales que se les instruyen son deprimentes, si les preguntaran un@ por un@ sí han tenido asistencia de un@ traductor@ en su idioma durante su proceso tod@s contestarían: NO y si además tienen la desgracia de caer en las manos del cabrón del juez de consigna Mario Estuardo Bermúdez Molina, el implacable juez 4o penal que de antemano dicta culpable a tod@s l@s procesad@s nativ@s, se reducen a cero las esperanzas.

fiere a Manuel Manríquez Sanagustín, Otomí preso en el Reclusorio Norte acusado de dos homicidios que no cometió. Detenido el 2 de junio de 1990, fue torturado durante seis días para que se confesara culpable, en tanto que no existe ningún móvil lógico de que haya cometido el crimen, que la "declaración" firmada es absurda, puesto que no hablaba español en ese momento y a pesar de no tener parte acusadora, el juez 46 penal lo senten-

ció a 24 años de cárcel. Su estado de salud está muy delicado debido a las largas huelgas de hambre que ha realizado.

El otro caso, es Florentino Cesario Vázquez, Náhuatl de Teziutlán, Puebla. Fue secuestrado y torturado por la Judicial cuando regresaba de su trabajo como obrero de una fábrica. Se le acusó de haber violado a un niño, pese a que sus jefes laborales declararon que en ese día y hora el inculpable se hallaba trabajando. Fue condenado a 12 años de prisión, ratificada la sentencia y negado el amparo. Actualmente se encuentra en el Reclusorio Oriente y ha realizado varias huelgas de hambre, una de las cuales se vió obligado a interrumpir a los 30 días, al ser golpeado por lacras al servicio de la Dirección, que insistían en que desistiera de ella. Florentino alcanza el beneficio de la preliberación, pues fue detenido en 1988.

Se hace necesario, denunciar a la comunidad internacional estas violaciones e injusticias que sufren los pueblos nativos del Estado mexicano, más aún en este año internacional de los pueblos indígenas y dentro de la coyuntura de los 501 años de resistencia nativa y ante el cinismo del pelón de Salinas (Presidente actual de México) que se reúne "solidariamente" con Rigoberta Menchú, "muy preocupado" por l@s nativ@s guatemaltecos. Y desde nuestras páginas le preguntamos a Rigoberta: ¿Por qué se está prestando a este juego político de la dictadura/partido mexicana? Y de paso, exhortamos realizar una campaña de firmas, cartas y telegramas de protesta dirigidos al presidente Carlos Salinas, exigiendo la amnistía general a l@s pres@s nativ@s de México o la coordinación de manifestaciones frente a las embajadas y consulados mexicanos alrededor del mundo con el mismo fin.

Fuente: Amor y Rabia/México

HISTORIA DE LA CRUZ NEGRA ANARQUISTA

La Cruz Negra Anarquista/Anarchist Black Cross, ABC (por sus siglas en inglés), es una red internacional de grupos autónomos anarquistas que trabajan arduamente para que los pres@s anarquistas, l@s luchador@s sociales y otr@s prisioner@s no sean olvidad@s. La Cruz Roja Anarquista (que fue el nombre con que se fundó) se inició en la Rusia zarista, con el fin de organizar la ayuda a l@s prisioner@s políticos y la autodefensa contra las embestidas de la armada cosaca. Durante la guerra civil rusa, se cambió el nombre a Cruz Negra Anarquista para evitar confusiones con la otra Cruz Roja, que también brindaba ayuda por la situación que imperaba en el país.

Después de que los bolcheviques tomaron el poder el ABC o Cruz Negra Anarquista se trasladó a Berlín y continuó con sus actividades, esta vez ayudando a l@s prisioner@s del nuevo régimen tiránico, así como las víctimas del fascismo italiano entre otros.

La Cruz Negra decayó durante la depresión, debido a la increíble demanda para sus servicios y a una considerable baja en la escasa ayuda financiera que recibía.

A finales de los años sesentas, resurgió en Gran Bretaña, iniciando su trabajo con l@s compañer@s de la resistencia española, pres@s por el fascismo franquista después de la guerra civil.

Actualmente la Cruz Negra Anarquista se ha extendido alrededor del mundo y trabaja en diferentes áreas.

La Cruz Negra pretende atraer la atención de la opinión pública, denunciar y dar a conocer el estado en que se encuentran l@s prisioner@s en general y l@s prisioner@s psiquiátric@s, l@s anarquistas y l@s luchador@s sociales en particular. Y través del contacto directo e informando sobre los casos concretos de nuestr@s compañer@s anarquistas presos alrededor del mundo inspirar a la resistencia anarquista fuera de las prisiones a continuar la lucha. Tratamos de mantenernos en contacto constante con tantos prisioner@s como nos sea posible, hacemos visitas y todo lo que sea posible para prevenir que caigan en aislamiento.

La Cruz Negra Anarquista realiza colectas para l@s prisioneros, comités de defensa que requieren fondos para los procedimientos legales etc., organiza manifestaciones de solidaridad para compañer@s anarquistas encarcelad@s y desarrolla campañas internacionales tales como recolecciones de firmas y otros miedos de presión para lograr la excarcelación de l@s compañer@s pres@s.

Creemos que las cárceles no tienen una función útil (excepto para las clases dominantes y debe ser abolidas junto con el estado. ★

Lo siguiente es una lista de algunas de las campañas actuales en que grupos de la CNA están participando.

* **Campaña Internacional Pro-Excarcelación de Andrés Villaverde**

Andrés es un anarquista peruano encarcelado en la prisión de máxima seguridad Castro-Castro, acusado de ser militante de Sendero Luminoso. (Vea a Amor y Rabia, Año 4 N° 1)

Manda cartas a:

Amor y Rabia (dirección pág. 3)

* **Campaña de Apoyo para l@s Socialistas Libertari@s Nigerian@s**

(Vea a Amor y Rabia, Año 4 N° 1)

* **Pablo Serrano y Andrés Torrijos**, presos anarquistas del estado español. (Vea a Amor y Rabia Año 3 N° 7)

Pablo Serrano Serrano
Carcel de Torro
Avda. America 80
50007 Zaragoza (España)

Andrés Torrijos Artes
Nueva dirección:
Centro Penitenciario de Brians
Adpo.500
08760 Martorell (Barcelona)

* **Ojore N. Lutalo** es un anarquista nuevo afrikano y miembro del Grupo de Coordinación de la Red Amor y Rabia encarcelado en la Prisión Trenton State en Trenton, New Jersey. Ojore, junto con los periódicos *Prison News Service*, *Black Panther Community News Service*, y *Amor y Rabia* es partidario de una litigación contra las prisiones estatales de New Jersey por la prohibición de periódicos políticos en sus cárceles. Para mas información contacta Amor y Rabia o escribe a Ojore a:

Ojore N. Lutalo
CN 861
#59860 M.C.U.
Trenton, N.J. 08625

* **El caso de Sundiata Acoli**, ex-miembro de las Panteras Negras (Black Panthers), se presenta al Parole Board de New Jersey donde se puede conseguir la libertad provisional después de veinte años en la cárcel. Sundiata necessita cartas de apoyo para ganar su libertad.

Manda cartas exigiendo la excarcelación de *Clark Squire* (Sundiata Acoli), # 54859 al:

New Jersey Parole Board
CN-862
Trenton, NJ 08625

* **Mumia Abul Jamal** es un periodista y ex-Pantera Negra condenado a la pena de muerte en el estado de Pennsylvania (Vea a Amor y Rabia, Año 3 N° 6)

Escribe cartas de protesta a:

Gobernador Robert Casey
Main Capital Building, rm. 225
Harrisburg, PA 17120

* Apoyo continuo para el preso anti-autoritario **Larry Giddings**:

Larry Giddings
#1917-086
P.O. Box 1000
Leavenworth, KS 66048

* **James Peper**, un anarquista, fue detenido por su participación en una mani. contra Colón en San Francisco. Queda acusado de lanzar una bomba molotov a la policía. (Vea Amor y Rabia, Año 3 N° 7)

James Peper Defense Fund
c/o Slingshot, UCB,
700 Eshleman Hall
Berkeley, CA 94720

REPRESION CONTRA ANARQUISTAS GRIEG@S

GRECIA EN ESTOS MOMENTOS VIVE UNO DE los períodos de represión estatal más crueles de su historia. Desde los tiempos de la dictadura militar (1967 — 1974) no se manifestaba una agresión tan fuerte por parte del estado contra la disidencia, el movimiento anarquista revolucionario y la ciudadanía en general.

Esta escalada represiva ha venido en aumento desde el asesinato del compañero anarquista Mijalis Kaltesas a manos de la policía durante la ocupación de la Escuela Politécnica, el 17 de noviembre de 1985; se fue recrudeciendo en 1986 con la ocupación por los anarquistas de la Facultad de Salónica, donde desconocidos atacaron un auto policía y dos agentes resultaron heridos. El hecho provocó al siguiente día la detención de tod@s l@s anarquistas de Salónica (excepto l@s que pudieron ocultarse) considerándoles responsables del ataque y acusándoles de intento de homicidio.

CRONOLOGIA DE LA REPRESION

A mediados de marzo de 1990, cientos de policías invadieron Exarjia (barrio céntrico de Atenas) deteniendo y maltratando a tod@s l@s vecin@s del área. El pretexto fue decenas de ataques a edificios y coches de la policía, bancos, oficinas de partidos políticos, etc. que se habían realizado semanas anteriores en respuesta al veredicto de absolución que puso en libertad al policía que había asesinado a un joven de 15 años. A menos de dos meses de la absolución de otro policía que igualmente había asesinado a otro joven, al compañero Mijalis Kaltesas.

Durante la represión al barrio de Exarjia, la policía detuvo a tres compañeros anarquistas, dos en Atenas y uno en Salónica. A los compañeros de Atenas se les acusó de homicidio, y posesión y uso de mezclas explosivas. Por su parte, el compañero de Salónica fue encarcelado por la acusación de un detenido, después de haber sido salvajemente torturado por la policía. Este compañero (Voglis) realizó desde el momento de su detención una huelga de hambre, exigiendo su excarcelación.

El 11 de mayo de 1990, otros tres militantes anarquistas fueron detenidos en los enfrentamientos que se produjeron durante la visita del presidente de Sudáfrica Fredric De Klerk.

El 7 de noviembre de 1990, un compañero se hirió de gravedad por la explosión de un mecanismo que le estalló en sus manos; a consecuencia del accidente perdió su mano izquierda y ha venido perdiendo la vista corriendo el peligro de quedar ciego.

Después de este incidente, la policía descubrió un almacén de armas y materiales explosivos. La misma noche del hallazgo y en las semanas

siguientes, las unidades antiterroristas realizaron unos treinta registros, rastreos e interrogatorios a anarquistas y otr@s militantes de la izquierda extraparlamentaria y fueron detenidos tres compañeros acusados de que sus huellas digitales se hallaron en objetos del almacén.



La ley antiterrorista que se puso en práctica a principios de 1990 estipula grandes períodos de detención preventiva e interrogatorios, celdas "especiales" y en las prisiones prohíbe el contacto — durante el interrogatorio — con abogad@s y familiares y prohíbe la publicación de textos que se refieran a las formas de luchas que son consideradas por el régimen como ilegales.

LA RESISTENCIA ANARQUISTA

Las ideas anarquistas estuvieron presentes contra la dictadura militar (1967 — 1974) y el levantamiento popular del 14 al 17 de noviembre de 1973. Constituyen el punto de referencia del actual movimiento obrero/estudiantil y en especial del movimiento anarquista griego.

L@s cien@s de militantes que perdieron sus vidas durante el levantamiento popular condujeron al movimiento anarquista a hacer énfasis en el conflicto entre el estado y la sociedad. La resistencia contra el estado policial llevó a decenas de compañer@s a las cárceles (que hoy "albergan" a más de 10.000 ciudadan@s grieg@s y del exterior).

Además de manifestaciones de solidaridad con l@s compañer@s encarcelad@s se comenzaron a desarrollar comités de solidaridad que apoyan y desarrollan campañas por la excarcelación de compañer@s y contra los malos tratos que sufren en prisión.

Como resultado del Primer Congreso Anarquista Griego, celebrado en 1987, se fundó la Unión de Anarquistas de Grecia, compuesta de tres agrupaciones: la Unión de Anarquistas de Salónica, la Unión de Agrinio y la Unión de Atenas. La Unión de Anarquistas de Atenas, después de una ardua labor y de editar mensualmente su vocero *Anarquía*, dejó de existir a finales del verano de 1990.

Durante la Guerra del Golfo se realizaron muchos actos de protesta. También se hizo sentir la resistencia anarquista y popular mediante acciones directas a intereses norteamericanos, franceses, alemanes, ingleses y de la ONU. El 12 de marzo de 1991 un militar norteamericano fue ejecutado por la explosión de un artefacto.

El 23 de junio de 1991, las organizaciones clandestinas *Lucha Revolucionaria Popular* y *Primero de Mayo* atacaron a una patrulla policial en el centro de Atenas, resultando herid@s de gravedad siete policías.

El 18 de julio de 1991 George Bush, el presidente de los EEUU, visitó a Grecia. Manifestantes, grupos anarquistas y autónom@s libertari@s — que habían ocupado la Escuela Politécnica — respondieron enérgicamente contra la presencia del símbolo del Nuevo Orden Mundial. Acciones directas fueron realizadas contra intereses norteamericanos durante la visita. El mismo día de la llegada de Bush, fueron colocados varios artefactos explosivos en el Consulado Turco en Atenas. El 16 de julio, tres diplomáticos turcos resultaron heridos por la explosión de un coche bomba.

El 29 de octubre de 1991, la organización anarquista *Mijalis Kaltesas* destruyó a un supermercado y un local del oficialista partido Nueva Democracia en respuesta a la invasión policial en la Escuela Politécnica el día

(continúa en la página 5)

COMEDORES POPULARES EN EL PERU: Gérmenes de autogestión

Los comedores populares (CP) surgieron a finales de los años 70, como alternativa popular a la crisis económica y ante la ineficacia del estado para atender la alimentación del pueblo. Los CP se han convertido en espacios de autogobierno y ayuda mutua. La pobreza ha solidarizado a la gente de comunidades y asentamientos humanos para afrontar colectivamente el peligro del hambre y la desnutrición. Se organizan en asambleas donde toman sus decisiones nombrando una junta directiva y rotulando comisiones para distribuir el trabajo: compra de alimentos, preparación, servido, etc.. Los comedores, como vemos, han creado microespacios de democracia directa, comunal, participativa y horizontal, desplegando un extraordinario esfuerzo autogestionario de sobrevivencia.

Actualmente son mas de 7.000 sólo en Lima y atienden a cerca de millón y medio de comensales. A pesar de ello, han debido de soportar el chantaje y la solapada manipulación de la iglesia (CARITAS), el asistencialismo barato de las organizaciones no gubernamentales (ONGs) y a dirigentes reformistas pro-IU (la Izquierda Unida). El estado a su vez se ha visto obligado a reconocer como interlocutor a un sector alimentario de bases al cual no puede contener ni eliminar a pesar de los esfuerzos que en ese sentido ha hecho vía programas de asistencialismo (PES, PAA). Para colmo, el PCP-SL (Partido Comunista del Perú-Sendero Luminoso) ha asesinado dirigentes, ha impuesto cupos, tachando a los comedores de colaboracionistas con el gobierno. Pero, ¿puede acusarse así a mujeres que no sólo trabajan a diario sino que incluso han salido a las calles a pedir su reconocimiento, enfrentado las palizas de la fuerzas represivas, como sucedió en enero último?

En realidad el asunto pasa por otro lado; para l@s maoist@s todo intento de autorganización popular desde las bases, que ellos no controlen, es tachado de "reaccionario," ya que la autogestión rompe con su lógica totalitaria y comisarial. Los CP necesitan pues impulsar su autonomía y clarificar sus objetivos, no cayendo en el juego de l@s representantes del orden burgués (parlamentari@s, curas, dirigentes reformistas), que pretenden limitarlos a simples colchones de la crisis estructural, no permitiendo tampoco que los grupos totalitarios (Sendero Luminoso y el Movimiento Revolucionario Tupac Amará), los usen como trampolín para plasmar sus sueños dictatoriales. En la medida que l@s dirigentes populares reconozcan a la autogestión no sólo como estrategia de sobrevivencia sino como alternativa de nueva sociedad donde sus propias organizaciones ejerciten el autopoder, es que superarán el papel asistencial al que los quieren limitar y destruirán las patrañas de l@s enemig@s del autogobierno.

Autogestión y autonomía serán las banderas de lucha en camino a la revolución social.

Fuente: *Bandera Negra* Año 1, Nº 3 (Lima, Perú)

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Piensen editar un número mensual y ofrecerlo para distribución internacional. El Grupo de Coordinación de la Red apoya a este proyecto.

El GP/México también ha pedido que dejemos de producir una sección en español en Nueva York y que distribuimos Amor y Rabia/México en su lugar. Una decisión no se ha tomado todavía y queremos saber lo que piensan ustedes, l@s lector@s de la sección en español. ¿Qué piensan?

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QUEER

El Anarquismo y El Movimiento

By K. SMALL

LA NOCHE DEL DOMINGO, EL 29 de noviembre, Yves Lalonde fue golpeado hasta la muerte en el Parque de Agrignon en Montréal. El día siguiente la policía recibió un informe anónimo que resultó en la detención de seis skins neo-nazis, todos menores de edad. Aunque al principio pareció que no fueron miembros de ninguna organización, luego resultó que una carta de la NSDAP/AO se encontró junto a sus pertenencias.

El NSDAP/AO se proclama como la heredera del NSDAP de Hitler (el partido nazi en Alemania). Actualmente se base en Nebraska, ya que se considera grupo ilegal en Alemania.

Ya que los agresores fueron neo-nazis y skins, el asesinato se dió mucha más publicidad que se presta normalmente a los asesinatos de homosexuales. El domingo siguiente treinta personas realizaron una vela en el parque. Durante la ceremonia, una estatua de dos manos agarrados fue revelada (ningún contenido queer). La ceremonia fue organizada por el World Anti Fascist League (Liga Antifascista del Mundo) y a ella asistieron personas del Congreso Judío Canadiense, la Coalición Comunitaria Negra y un representante de la comunidad lesbiana y gay.

Fue importante responder al asesinato de Lalonde para miembros de la Table de concertation des lesbiennes at gaies du Grand Montréal, la nueva red lesbiana y gay de Montréal, que mandó una carta a la Comisión de Derechos Humanos de Québec el 9 de diciembre exigiendo una investigación pública sobre la violencia homofóbica. En la carta dijeron que "este último asesinato es demasiado. Esperamos que será el último causado por esta violencia odiosa e irracional".

Desafortunadamente, aunque el asesinato de Lalonde fue "demasiado" (tal como cada asesinato que le precedió), no fue la última muerte resultando por la violencia homofóbica. El 12 de diciembre, Daniel Lacombe, un hombre supuestamente heterosexual, fue asesinado por un grupo de jóvenes cerca de una parada en el autopista en Joliette, porque creyeron que era gay.

Parece que estos asesinos "no-políticos" fueron mucho más peligrosos y eficaces que los nazis que mataron a Lalonde. Durante sus careras atacando queers casi profesionalmente, miembros

del grupo llegaron a atacar a aproximadamente 60 hombres.

Cuatro de los acusados están libres. Tres ni tuvieron que dejar fianza, supuestamente porque son menores de edad. Sólo Patrick Paquette (de 18 años de edad) no fue dejado en libertad: él está acusado de homicidio.

Claro, la izquierda ha prestado más atención a la muerte de Lalonde que a

ejecuciones de homosexuales, prostitutas y todos los demás que el Sendero Luminoso cree bajo la influencia de una "ideología extranjera" — en este caso el imperialismo cultural europeo.

El ataque al club gay en Belfast el 19 de septiembre del año pasado, es otro ejemplo. Alguien supuestamente gritó "tenemos una bomba para este pub queer", a la misma vez que se

Asesinatos Revelan la Hipocracía de la Izquierda

aquella de Lacombe, probablemente porque la última fue un caso de pura homofobia; en cambio la primera fue también un crimen de odio neo-nazi y por lo tanto nos da a todos la oportunidad de hablar acerca de la extrema derecha, skins y todo aquello. Este es un ejemplo de homofobia por parte de la izquierda.

La homofobia de la derecha fortalece a ell@s mism@s, y homofobia en la cultura dominante trae a estos "no-políticos" hacia la derecha. Homofobia por parte de la izquierda no hace más que impedir a la lucha general para la liberación de tod@s y convertir activistas en monstruos que se parecen al "enemigo". Un ejemplo reciente: en el último número de *No KKK, NO Fascist USA!*, un periódico antifascista de los EEUU, hay una carta en la cual se describe un ataque a un queer en el que participó un miembro de Skinheads Against Racial Prejudice (Skins Contra el Prejuicio Racial) y un skin nazi, juntos a muchos "no-políticos".

La "purificación social" llevada al cabo por Sendero en el Perú se parece bastante a lo que históricamente ha estado asociada con la derecha extrema:

tiraron una bote de gasolina y un artefacto explosivo al bar. El Irish People's Liberation Organization (Organización para la Liberación del Pueblo Irlandés — IPLO, un grupo bajo el Ejército Nacional de Liberación Irlandés) luego tomó responsabilidad para el atentado.

Homofobia no es la única ideología del odio que se extiende por la izquierda, y movimientos de liberación nacional no son los únicos que se someten al odio. En la primavera del año pasado l'Androgyne (la mejor librería gay, lesbiana, y feminista en Montréal) decidió vender la revista *Gaie France*, una revista para los hombres gay producida por un grupo de nazis gay! La mayoría de las comunidades queer en Montréal apoyaron a esta decisión, con la excepción de unos pequeños ruidos que se oyeron de algunos antifascistas y progresistas dentro de las comunidades queer y feministas.

Aunque no nos gusta hablar sobre este tema, cualquier discusión sobre la violencia derechista que no se trata también de lo podrido dentro de nuestros movimientos no llevará nada más que la victoria sin valor, y fallaremos al final. ★

NOTA SOBRE EL USO DE LA PALABRA "QUEER"

Queer es una palabra en inglés que much@s dentro de la comunidad homosexual utilizan como término de autoidentificación. Queer incluye a todas las personas no-heterosexuales, tanto las lesbianas, l@s bisexuales y l@s transgéner@s, como los hombres homosexuales. Queer también incluye el concepto de oposición a la cultura heterosexista. En esta sección hemos decidido seguir utilizando el término en las traducciones y otros lugares porque falta una palabra equivalente en español.

Conferencia Anual de la Red Amor y Rabia

La próxima Conferencia Anual de la Red Amor y Rabia se realizará en San Diego, California, los EEUU este próximo julio. La Federación Anarquista de San Diego ha tomado la responsabilidad de organizar el asunto y viviendas serán disponibles. Aunque ni el lugar exacto ni la fecha exacta se hayan fijado todavía individu@s y colectivos libertarios ya pueden conseguir más información por comunicarse con:

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¡Hasta la conferencia!

Reunión del Consejo de la Red
Esperamos que un montón de personas venga a la reunión del Consejo de la Red que se realizará en Washington, DC este próximo 24 de abril. Así que debes registrarte pronto.

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Amor y Rabia está realizado por la Red Amor y Rabia, un grupo de personas comprometidas, las cuales están generalmente de acuerdo políticamente. Amor y Rabia es uno de los proyectos de la Red en el que los colaboradores contribuyen con su tiempo, dinero y energía. Las decisiones principales y la política general se determinan por la Red entera.

Los individuos y Grupos de Apoyo que participan en la Red se reúnen en una Conferencia Anual donde la mayoría de decisiones importantes se toman. El Consejo de la Red, compuesto de dos delegados de cada Grupo de Apoyo, se reúne por lo menos una vez entre cada Conferencia para tomar decisiones. Un Grupo de Coordinación, elegido popularmente, toma decisiones en casos urgentes. Debates internos se llevan a cabo en el Boletín de Discusión que se edita cada seis a ocho semanas. Información más urgente se imprime en el Boletín de la Red cada dos semanas. Decisiones editoriales cotidianas se toman por un Grupo de Producción (GP), compuesto de voluntar@s. Un grupo de Coordinador@s elegid@s toma parte de la responsabilidad del trabajo general de la Red. Dos de est@s coordinador@s, las co-facilitadoras, trabajan con el GP en la producción del periódico y ayudan a coordinar los proyectos de la Red. Como parte de un esfuerzo a democratizar, y por lo tanto fortalecer, la Red, Contactos Regionales se han presentado voluntariamente para ayudar en organizar sus áreas locales.

La Red Amor y Rabia no es un círculo cerrado de amig@s, y por lo tanto puedes convertirte en parte de la Red y participar ampliamente en el proceso de tomar las decisiones. Pide más información a la persona que te vendió u obsequió el periódico, o escribe a los varios contactos de Amor y Rabia que se encuentran en este periódico.

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EN LOS PAÍSES DE SUDAMÉRICA la homofobia y el heterosexismo por parte de los gobiernos se manifiestan en varias maneras. En algunos la homosexualidad se considera delito por la sistema legal y en otros, aunque no tienen leyes que penalizan la homosexualidad, el prejuicio viene de otras maneras. Lo siguiente es alguna información sobre la actual situación legal en varios países sudamericanos.

En Chile existe el artículo 375 en el cual se considera delito el acto de sodomía. Se utiliza otro artículo (373) del Código Penal para detener a l@s que "por cualquier modo ofendan el pudor o las buenas costumbres con hecho de grave escándulo o trascendencia." En la práctica éste es el artículo que justifica las redadas y detenciones de homosexuales y lesbianas en la vía pública y lugares de encuentro.

En Ecuador también existen leyes contra la homosexualidad. El artículo 516 del Código Penal sanciona las relaciones sexuales entre hombres con

Estados Sudamericanos Contra L@s Queers

penas que van de cuatro a ocho años de cárcel. Además, en una publicación del grupo *En Directo*, se denuncia una campaña de asesinatos, agresiones y detenciones arbitrarias, en contra de l@s homosexuales. Esta campaña, llamada Operación Limpieza, inicialmente afectó a l@s travestis. También se refieren a las extorsiones que policías y funcionarios gubernamentales efectúan sobre la población homosexual de este país. Finalmente señalan que algunas autoridades han hecho oratorios públicos llamando a la población para que asumen una movilización áctivamente homo/lesbofóbica.

En la Argentina se señala que no existe una ley que penalize la homosexualidad ni el lesbianismo. Sin embargo, la

policía utiliza un mecanismo especial, denominado edictos policiales, como subterfugio para reprimir a hombres homosexuales y mujeres lesbianas.

En el Perú tampoco hay una ley contra l@s homosexuales, pero la homosexualidad se considera como causa para el divorcio. Sendero Luminoso, el Partido Comunista del Perú, ha llevado a cabo una campaña de "purificación social" contra l@s homosexuales con el fin de exterminar a homosexuales.

En Venezuela, a pesar de que no existe una legislación que condene o castigue las relaciones lésbicas ni homosexuales, sí se las considera como conductas que inducen al delito.

En Uruguay tampoco existen leyes penalizando la homosexualidad y el lesbi-

UNA PERSPECTIVA ANARQUISTA SOBRE LA POLITICA QUEER

POR PAUL DALTON
EL AÑO 1993 HA SIDO LLAMADO el "Año de l@s Queers". Much@s, tanto dentro de la comunidad queer como fuera de ella — y por la comunidad queer quiero decir la comunidad lesbiana, gay, bisexual y transgénero — hablan de las grandes victorias del año pasado. Han citado la derrota del referéndum antiqueer en Oregon, la elección de un presidente que dice (aunque calladamente) que deservamos los derechos humanos, y el fin inminente de la prohibición de servicio

supuesto nuestros cuerpos. No nos debe sorprender que la mayor parte de esta clase son hombres anglos. También nos peleamos sobre el tema que más nos une: la sexualidad. No hemos aprendido de nuestra experiencia colectiva y sectores amplios de la comunidad queer luchan activamente para marginalizar más a l@s bisexuales y a l@s transgéner@s. Es una barbaridad que la Marcha a Washington DC se niegue a hacer ninguna referencia a l@s transgéner@s en el evento y que casi se negó a hacer referencia a l@s bisexuales. Si luchamos

vas de las corporaciones y aun a las fuerzas armadas.

Si nuestro objetivo es asimilarnos a la vía principal del sistema económico, social y político de los EEUU tiene sentido aprovechamos de esta oportunidad para trabajar con l@s líderes aceptad@s por el sistema dominante. Si tuviéramos éxito podríamos contar con algunas protecciones legales y la emergencia de una estructura queer de poder en todos los niveles del gobierno y de la economía.

¿Y donde estaríamos? Esta vía de asimilación significaría que los queers ricos, educados, anglos y hombres tendrían todo el poder e influencia de sus compañeros heterosexuales. Significaría que nos haríamos otro microcosmo de la sociedad norteamericana, completo con racismo, sexismo, clasismo, etc.

Ya tenemos las estructuras embrionarias de este microcosmo. Ya tenemos negocios antisindicatos con dueñ@s queers. Ya tenemos acosamiento misógino en el Castro (barrio conocido como el centro queer en San Francisco) y por la calle Christopher (calle queer en Nueva York). La economía de la comunidad queer está dirigida por hombres anglos. Aún hay queers derechistas que apoyan a la represión policial contra nuestras manifestaciones y que apoyan a "nuestros soldados" por todas partes del mundo. Si éste es el mundo el que quieren ustedes — ándense a votar, apoyen a los negocios capitalistas con dueños queers e ingresense al Club Log Cabin (club político de los republicanos homosexuales)...

Sin embargo si estamos luchando con el objetivo de acabar con las opresiones de tod@s l@s queers, las mujeres, personas de todas las razas, jóvenes y personas con SIDA necesitamos otro enfoque. Tenemos que mezclar la acción directa y la militancia de ACT-UP y Queer Nation con una perspectiva política más amplia, la que trata de vincularnos con la mirada de luchas que nos enfrentan.

Necesitamos enfrentarnos con las desigualdades y juegos de poder en nuestras comunidades. Tenemos que apoyar a las luchas de l@s trabajador@s contra los negocios queers. Necesitamos reconocer y apoyar a las luchas de las mujeres queers y de las personas de todas las razas dentro de nuestros movimientos. Tenemos que luchar contra los prejuicios en contra l@s bisexuales y transgéner@s. Tenemos que darnos cuenta de que la liberación no nace de los medios legales ni la negociación sino las luchas populares. Tenemos una potencial revolucionaria pero no tenemos un carácter inherentemente revolucionario. Claro que nuestra existencia desafía a las normas de el patriarcado, pero las estructuras de poder que dirigen este país han mostrado una capacidad extraordinaria para asimilar a sectores oprimidos cuando se les enfrenta la posibilidad de un cambio radical. ¿Fue una victoria verdadera para nosotr@s que Peter Williams, un gay, era portavoz del Pentágono durante la Guerra del Golfo?

(Continúa en la página 5)

anismo, pero la policía también recurre a edictos especiales para justificar la represión.

Es importante darse cuenta de que la violencia contra homosexuales y lesbianas y el peligro para ell@s toma varias formas fuera del sistema legal, tanto como dentro de él. El hecho de que no hay leyes contra l@s homosexuales en algunos países no significa que allí están segur@s.

Fuente: *Comité de Servicio, Santiago*

LISTA DE GRUPOS Y ORGANIZACIONES DE HOMOSEXUALES Y LESBIANAS EN SUDAMERICA

Argentina

CHA - Comunidad Homosexual Argentina
Catamarca 469, Planta Baja "A"
CP 1213, Buenos Aires

Gays por los Derechos Civiles
Paraná 157, Dpto F
Código postal 1017
Capital Federal

Grupo de Investigación en Sexualidad e Interacción Social
Casilla de Correo 364
Buenos Aires, 1425 Suc. 25

Las Lunas y Las Otras
Alsina 2080 1° 17
1019 Buenos Aires

Brasil

ABIA
Rua López Quintas 576
Jardim Botânico
CP 22460
Rio de Janeiro — RJ

Associação de Gays Amigos de Nova Iguaçu
R. Da Assembleia 10 Sala 914
20011 Rio de Janeiro

Associação de Emancipação Homossexual — ATOBA
Rua Prof. Carvalho de Melo 471
Cagalhaer Neto 21730 RJ

Duesa Terra
Caixa Postal 19188 - 04599
Sao Paulo SP

Grupo Gay Da Bahia
Caixa Postal 2552
40022 Salvador — Bahia

Grupo Gay Do Amazonas
Caixa Postal 442
Manaus 69011 AM

Nuances
Caixa Postal 1747 - 90001
Porto Alegre RS

Rede de Informação Lésbica Um Outro Olhar
Caixa Postal 51540
01495 Sao Paulo SP

Chile

Colectiva Lésbica Feminista Ayuquélén
Casilla 70131 Correo 7
Santiago

Colectivo Lea
Casilla 681, Correo Concepción
Concepción

Corporación Chilena de Prevención del SIDA
Casilla 85, Correo 3
Santiago

MOVILH
Casilla 52834, Correo Central
Santiago 1

Ecuador

En Directo/Tal Para Cual
Apartado 601 - 2300
CURRIDABAT
COSTA RICA (¡no es error!)

Perú

MHOL
Apartado 11- 0289
Lima 11

Uruguay

Cotidiano Mujer
Jackson 1270 SS101
Montevideo

HU — Homosexuales Unidos
Venezuela 1499
Montevideo

Movimiento Integración Homossexual
Maldonado 1814
Montevideo

Venezuela

Grupo Entendido
A.P. 4734
Caracas 1010

Fuente: *Comité de Servicio, Santiago*



de l@s queers en las fuerzas armadas como indicaciones que vamos a hacer un papel más fuerte y más abierto en todos los niveles de la sociedad. Much@s tienen puestas sus esperanzas en la Marcha a Washington DC este abril como nuestra revelación pública colectiva a la sociedad norteamericana, en la que mostramos nuestra fuerza y nuestro poder. Sin duda somos más visibles y tenemos la potencial de ser más poderos@s que nunca. Esta visibilidad recién hallada ha aumentado los ataques por parte de nuestr@s enemig@s. El mismo día en el que el referéndum antiqueer fue derrotado en Oregon, l@s votantes en Colorado aprobaron una enmienda a la constitución estatal que impide a los derechos civiles para l@s queers. Por todos los EEUU ataques contra l@s queers se han aumentado.

Nuestras luchas no se confinan sólo al mundo heterosexual. El racismo, el sexismo y el clasismo se extienden por todas partes de las instituciones y la cultura queer. Una burguesía queer cada vez más poderosa y más reaccionaria ha surgido en San Francisco, Nueva York y otras ciudades grandes de los EEUU. Esta clase de capitalistas, polític@s y policías es igual que cualquier otra clase burgués; viven como parásitos de nuestro trabajo, nuestra cultura y por

en verdad por un mundo libertado de los prejuicios y opresión basados en la sexualidad tenem@s que luchar para la liberación de todas las comunidades queer.

Estas luchas representan debates amplios dentro de la comunidad queer sobre la política y la táctica. Por un lado hemos creado algunos de los grupos de la acción directa más efectivos y más vitales de la historia reciente. Much@s jóvenes queers han crecido en un ambiente de resistencia, aprendiendo enfrentarse con sus enemig@s y, más importante, aprendiendo que pueden derrotarl@s.

Por otro lado, no hemos podido vincular efectivamente nuestras luchas con las luchas de otros pueblos oprimidos. Nos hemos dejado caer en la red de marginalizar a nuestra lucha. Tendremos éxito solamente si fortalecemos esos vínculos y si luchamos juntos con las luchas de otros pueblos.

La elección de Clinton trae nuevos problemas para los radicales dentro de la comunidad queer. La voluntad de Clinton para incluir algunos de nuestros temas en el debate público les ha convencido a much@s queers verlo como aliado. Este es un concepto erróneo que tiene la potencial de detener al impulso del activismo queer y de sacarlo del dominio de los sectores populares a los foros del sistema político dominante, las juntas directi-

VICTORIA PARTIAL PARA L@S COMPAÑER@S NIGERIAN@S

POR BOB MCGLYNN

LOS PRESOS POLÍTICOS ANARQUISTAS DE LA Awareness League (AL) de Nigeria — Udemba Chuks, Garba Adu, Kingsley Etioni, y James Ndubuisi — fueron dejados en libertad condicional el pasado 29 de enero (tienen que reportar al Servicio de Seguridad Estatal cada semana). Hace siete meses fueron detenidos bajo el Decreto #2 — una ley de detención preventiva — después de una serie de protestas de obrer@s y estudiantes contra los planes de austeridad impuestos por la FMI/Banco Mundial.

En una audiencia en Calabar el pasado 25 de enero su abogado, Ifeanyi Nnajofofor, exigió una concesión de fianza. Cien miembr@s de AL se hicieron presentes en la audiencia y (según un comunicado de AL del primer de febrero) también estuvieron presentes decenas de periodistas, activistas, miembros de la Asociación Nigeriana de Abogados, y miembr@s del público. El 29 de enero se vieron por la primera vez en siete meses. Parecieron enflaquecidos, débiles y enfermos. El juez los dejaron salir bajo fianza y fijó la fecha de la próxima audiencia por el 18 de febrero. Al salir del juzgado la policía intentó arrestar a los compañeros de nuevo, pero la gente opuso una fuerte resistencia. Poco después fueron hospitalizados y avisados quedarse internados dos semanas.

La AL ha recibido informes que el militar puede tratar de detenerlos de nuevo. Esto no sería raro en Nigeria donde l@s jueces y l@s militares se enfrentan constantemente.

La Workers Solidarity Alliance (WSA) y Neither East Nor West-NYC (NENW-NYC) en los EEUU han organizado una campaña internacional para la AL. Una semana de manis se llevó a cabo frente a embajadas nigerianas el 22 al 26 de febrero. Tenemos confirmación de acciones en Moscú, Dublin, Nueva York, San Francisco, Londres y Hamburg.

Han llegado peticiones y cartas de protesta desde Turquía, Corea del Sur, Rusia, Italia, Brazil, Canadá, Polonia, los EEUU, Sudáfrica, Bulgaria, Alemania y Gran Bretaña. Publicaciones anarquistas alrededor del mundo han escrito sobre el caso. Gracias especiales a Amor y Rabia que echó al correo una llamada



internacional para la AL y a la AIT (Asociación Internacional de Trabajadores) y a la CNT (Confederación Nacional del Trabajo). Ambos la CNT y AIT mandaron US\$500 a la AL para cubrir los costos legales. La defensa legal de estos compañeros es cara pero una donación pequeña de sólo US\$3 es igual al sueldo mensual de un@ obrer@.

Pueden mandar giros internacionales y cheques de bancos británicos directamente a la:

Awareness League, c/o Samuel Mbah, POB 28, Agbani, Enugu State, Nigeria.

Más información sobre el caso está disponible por:

NENW—NYC, 528 5th St., Brooklyn, NY 11215, EEUU
(se exige una contribución de US\$1 para cubrir costos)

WSA, 339 Lafayette St. Rm. 202, NY, NY 10012, EEUU
Tel: 212-979-8353

¿H@S N@T@D@ ALG@ EXTR@Ñ@?

Los miembros hispanohablantes del Grupo de Producción hemos decidido enfrentarnos con el sexismo de la lengua española. En esta edición usamos "@" para las palabras que refieren a seres humanos sin género específico. Por ejemplo, "ell@s son mis amigo@s". En este caso puede ser que sean amigos, amigas, o una combinación de ambos. No tiene sentido usar el masculino para los casos indeterminados y los casos mixtos.

Hay otras soluciones disponibles para este problema en español. En la nueva edición de Amor y Rabia en México (vea pág 2 de esta edición para el anuncio) usan "a/o", por ejemplo "nativas/os americanas/os". Nos pareció muy largo y muy difícil para leer. En otros lugares hemos visto "*" usado en lugar de la "o". Preferemos el "@" porque lleva el significado de "anarquía" también.

Nos disculpamos si hayan tenido problemas con leer la sección, pero creemos que es algo importante. Si tienen sugerencias mejores, favor de mandárnoslas. ★

AUTONOM@S EN BERLIN ATACAN UN FILOSOFO NAZI

El 8 del febrero, Alan de Benoist, el filósofo nazi y vocero del grupo neo-nazi *Derecha Nueva* fue dispuesto a dar una oración a una asamblea intelectual en que se discutía el tema de "Una Nueva Sociedad Para La Literatura". Sin embargo, al llegar al lugar de la asamblea, 15—30 jóvenes autónom@s lo arrastraron a la calle y lo molieron a golpes. El filósofo nazi logró escapar al lugar de la asamblea, pero se suspendió el evento porque se rompieron sus lentes en el enfrentamiento.

Fuente: *Interim* #227

LA POLITICA QUEER ANARQUISTA

(Viene de la página 4)

Como anarquistas tenemos que luchar contra todas las formas de la dominación. Como queers vivimos cada día con la realidad de esta dominación. Juntos ofrecemos una orientación radical a las luchas políticas, basada en la acción directa y los sectores populares. Luchamos para defender a nuestras comunidades y para enfrentarnos con los que quieren destruirnos y controlarnos. Luchamos contra la burguesía queer emergente con el mismo vigor con que luchamos



NUEVA CAMPAÑA PARA SENDERO VERDE

Orlando Polo y Mercedes Paez, son activistas y miembros del único grupo de oposición verde en Cuba, el *Movimiento Ecopacifista "Sendero Verde."* Después de una gira por los Estados Unidos, el gobierno cubano no les permite regresar a la isla. Cuando Neither East Nor West—NYC lanzaron una campaña para ellos, oficiales cubanos se reunieron con Orlando y Mercedes. Pero permiso para regresar todavía se niega, así que se necesita otra ronda de cartas de protesta. Por favor escribe cartas pidiendo el regreso a Cuba de Orlando y Mercedes. Dirige tus cartas a la Sección de Interés Cubano en Washington D.C. Manda las cartas a Neither East Nor West quienes se las darán a los oficiales cubanos:

Neither East Nor West
528 5th St.
Brooklyn, NY 11215
EEUU

LA LUCHA CONTINUA

(Viene de la página 2)

anterior. También en respuesta a la invasión policial y a las graves condenas impuestas a los alumnos, la organización armada 17 de Noviembre asaltó un autobús de los cuerpos antidisturbios con cohetes y granadas en el centro de Atenas.

El 6 de noviembre de 1991, más de 2.000 estudiantes y anarquistas se dirigieron hacia el tribunal donde se juzgaban a 33 compañer@s libertari@s.

El 30 de junio el compañero Kyriakos Masokopos fue condenado a 17 años de prisión. A pesar de que fue absuelto por todas las acusaciones graves — homicidio, participación en grupos armados, participación en acciones armadas — y le condenaron sólo por tenencias de armas. En el mismo momento que tantos fascistas están en libertad por la misma acusación.

El 26 de septiembre dos compañeros anarquistas, Jristoforos Marinos (quien también fue detenido el primero de octubre de 1987 durante el asesinato del luchador social Mijalis Precas) y Epaminondas Skiftulis fueron detenidos en una calle central de Atenas y acusados de intento de robo a pesar de que no había ninguna prueba. Después de ser detenidos, Skiftulis se encontró acusado también de haber participado en un conflicto armado con la policía el 20 de noviembre de 1991 y de ser integrante de los grupos armados 17 de Noviembre y *Lucha Revolucionaria Popular*. Dos días después, Skiftulis fue puesto en la libertad provisional por falta de pruebas. Sin embargo, esa noche un fiscal mandó su arresto de nuevo. El 21 de octubre los dos compañeros fueron absueltos por fin.

El 2 de diciembre, Giorgos Balafas, Wasiliki Michu, y Andreas Kiriakopulos fueron detenidos en Atenas y acusados de varios delitos incluyendo la formación de una organización terrorista, varios asesinatos y el uso de bombas. Son acusados de ser miembros del *Primero de Mayo*, *17 de Noviembre* y *Resistencia Revolucionaria*.

Estos acontecimientos recientes (tanto como los pasados) hacen necesario nuestra solidaridad con l@s anarquistas de Grecia. Para más información sobre La Campaña de Solidaridad con el Movimiento Anarquista Griego, comuníquete con:

Amor y Rabia, Apartado Postal 11-351, CP06101, México, D.F., Mexico.

Fuente: *Amor y Rabia/Mexico* con información adicional de compañer@s grieg@s y *Interim* #220

